

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Patt Bien holds Konica Das, two months after the adjoining story was written. Beside them is Konica's mother.

## 'What will you do if someone brings you a dying child?'

By Patricia Bien

"What will you do if someone brings to you a sick and dying child?" That was a question asked me by a member of the Foreign Mission Board's area committee at my appointment. My answer was, "I don't know, but I'll do what I can." That question keeps popping up in my mind time and again since our arrival on the field. Seeing sick, malnourished, deformed, and dying children is almost a way of life.

The other day my husband brought home one of those sick and dying children. I feel that finally that long ago question will now be answered. The sadness, anger, hurt, and embarrassment that went through my heart and mind will be remembered for a long time.

I kept asking myself why this one child of the family's four children was so sick. She was so badly dehydrated that any place the flesh was pinched it stayed pinched up. She was so weak she could not move. Konica had had amoebic dysentery for six weeks. She had eaten no solid food for a month. Why? Why? In the culture of this land I found the answer. At meal time the father eats first. Then the oldest sons.

Next the mother eats. What is left goes to the daughter. Konica's two older brothers ate before she did. Her younger sister is still nursing. There wasn't much left for little Konica. I feel so sad realizing this poor little five-year-old girl doesn't stand much of a chance.

After three days of medicines given by IV and a tube through the nose to the stomach Konica is getting better. She's a spunky little girl despite being so sick. The side effects from the medicine caused a seizure and then a light coma. Finally, we hear her crying and go to see if she's coming out of the coma. I find Konica's mouth full of mud. I'm filled with anger as I find out that the mother has tried to force feed her unconscious child mud from a local holy Hindu temple. There is also anger because of the stupidity and ignorance of the parents. I feel these people are at least 100 years behind the times.

Konica looks at me with anger and resentment. She doesn't want to be at my house. I'm hurt deeply by the fact she doesn't see what I'm doing for her as help. She asks to die. I'm hurt because the parents at times don't see what I'm doing as help either. I keep asking myself if I'm doing anything worthwhile.

(Later) The thoughts that went through my mind were so embarrassing. "I know she's going to die. Just don't let her do it around me." "Please just go back to the village." "Why did you (God and Glenn) bring her here?" "Oh, Lord, I can't cope with this!" The Lord was right there all the time. I am so embarrassed that I, a "missionary," would have such thoughts.

"Oh, Lord, I can't cope with this!"

The Lord helped me work through all that jumble and tangle of feelings. He has used this experience to help prepare me for the next time someone brings a sick and dying child to my house. I'm sure it will happen again. In this land I'm sure it will happen many times. I just pray the Lord will use each experience to his honor and glory. After having this experience, if someone were to ask, "What will you do if someone brings you a sick and dying child?" my answer will be the same, "I don't know, but I'll do what I can."

Patricia M. Bien, is a missionary to Bangladesh, from Mississippi.

## God is never absent from his house

I was early for prayer service on Wednesday night.  
The janitor had never turned on a light.  
But I strolled along up to the church door,  
And softly stepped on the carpeted floor.

I felt so alone in the empty pew,  
But a thought came to me, and then I knew,  
As I sat there as still as a mouse  
That God was never absent from His house.

Then one by one of the faithful few  
Began to enter as they always do  
The pastor stood gazing as if to say,  
God, part of your children have stayed away.

For some had said, "I'm too tired to go,"  
Some deemed it unnecessary, I know,

But God was there without a doubt,  
For He is never absent from His house.

We sang His praises and read His word,  
And prayed with faith that our prayers would be heard.  
The pastor brought us the message we need,  
To strengthen our faith and help us to lead.

Yes, God was there, tho' the number was few,  
To fill with His spirit and make us anew.  
Then the thought came to me, as I sat reverently  
There,  
What if we'd come to God's house and He wouldn't be  
Here?

—Mrs. Mattie Mae Stringer  
Bassfield



SOUTHERN BAPTIST HISTORICAL  
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# Editorials . . . by Don McGregor

## "A serious thing . . ."

One of the most significant actions that has occurred among Southern Baptists throughout our history was the dismissal of missionary Michael Willett.

Should Willett have been dismissed? Surely the stated beliefs would cause us to question his continuation, but there has to be more to it than that. Evidently almost all of his concepts would pretty well line up with just about everything that is held as being doctrinally sound by most Southern Baptists. The one area of concern, evidently, is the question regarding some of the miracles that are detailed in scripture.

Such concern, however, is enough to raise questions. When it gets down to affecting a man's life and his future and what he is to be teaching in a seminary setting in the name of Southern Baptists (he was to teach in a seminary in Colombia), we must seek to determine what we feel scripture to be. And when everything else is examined and we are down to the very essence of the decision, we realize that we have only the Bible itself to turn to in the effort to determine what scripture is. We have to come to the realization that we have to let it speak for itself, or there is no point in proclaiming it. It makes no difference what determined scholarship seems to offer. It makes no difference what anyone else thinks. We must take the Bible at face value or declare that we really are not all that interested in making its precepts known. The Bible itself is the final authority about itself.

Therein lies the problem with Michael Willett. He had some doubts. He feels that there is a possibility that some of the miracles were added to the text by members of the early church. He does not doubt the authenticity of miracles generally. He simply feels that there is a possibility that a few are not authentic. We may get to heaven and find that Willett was right; but in the meantime, we have no source but the scripture. Frankly, it would seem to be much better to claim that Jesus changed water into wine and be wrong about it than to claim that he didn't and be wrong.

That doesn't rule out the necessity of continued scholarship. We need to understand the Bible to the fullest extent possible. To teach it in a classroom setting, however, we must be positive of our concepts.

But should Willett have been fired? To ask that question, one would have to move back in time a bit and ask if he should have been commissioned in the first place. Granted, it is not always possible to determine what all the factors are that would bear upon any situation. Yet when one is hired or commissioned, it is a serious thing to take his work away from him.

Also granted that he should not be

teaching in a seminary. But there are other positions that could have been offered. And in time he might have changed his views on the miracles.

Perhaps he might not have accepted another position, but it might have been well to offer it. This was the case with home missionary George Sheridan. He was in a position of witnessing to Jewish people and came to the conclusion that the Jews have no need of witnessing. Obviously he could not remain in his position, but he was offered another. He declined.

The firing of Michael Willett was highly significant. Since it has been done, let us hope that it was the right thing to do. And let us pray for Michael Willett as he searches for a new direction in his spiritual pilgrimage.

And let us pray for our missions enterprises as they may be called on to make other such difficult decisions. Surely this one was not made lightly. News accounts of the process indicate that there were many sessions of investigations and deliberations. Foreign Mission Board administrative personnel and trustees were having to deal with what a man felt had been his call from God. Things don't get much more serious

than that.

We must commend Michael Willett for standing by his views and not subverting them in order to save his position. We must commend the Foreign Mission Board for taking decisive action when it realized that something had to be done.

We must hope that there will not be too many cases in the future when a man's life and his concept of his calling have to be dealt with in such a desperate manner. Perhaps we can find ways of determining necessary information in advance rather than letting it cause such a traumatic experience when it comes to light.

At any rate, the firing of Michael Willett was very significant. And it was very sad. Surely, however, the sadness felt by the rest of us cannot in any way match the sadness that is felt by the Foreign Mission Board and by Michael Willett and his family.

Michael Willett must find a new place of service, and he will. The worldwide witnessing effort of the Foreign Mission Board must continue, and it will. For those things we can praise God, and we can realize that somehow out of such sadness can come conditions that will bring honor and glory to the Lord.

## Guest opinion . . .

## Come over and help

By O. Wyndell Jones

Perhaps the one thing about Southern Baptists which sets us apart from being another status quo denomination is the way we do missions. We have a mindset to view the whole world as needing to know Christ. We promote mission efforts which range from a choir tour with a group of young people to the fully appointed missionary who will spend his or her life as a career missionary.

We care for our missionaries. We pray for them daily and give through the Cooperative Program, Lottie Moon Foreign Missions Offering, Annie Armstrong Home Missions Offering, and the State Missions Offering. Southern Baptists are strongly committed to missions. We urge the churches to give generously through the above mentioned offerings.

The confidence we have in our missionaries is unquestioned and our support is beyond reproach. However, where is the line which separates us from them? Who is really the missionary? What distinguishes one Baptist from another when it comes to missions? I shall leave the answers to you!

When Southern Baptists are transferred from one state to another, what happens to the missionary zeal? If, indeed, we are missionary in heart and soul, then the size of the church would not make a difference.

During the years when this writer was pastor of a rather large church in another state, the response received from many newcomers was, "We like the atmosphere of a small church." These days when every member makes such a difference for every church in Iowa, the response is, "We are looking for a large church where our children will have more activities." We measure our missionary zeal in various ways.

We thank God for the many Southern Baptists who do search for a Southern Baptist church and join it when they are transferred. Many of the churches in what is called the "new work" areas would not exist were it not for this nucleus. These Baptists are missionary both in word and deed. We also need the great host of Southern Baptists who have joined other denominations because of the larger church.

### TODAY AS THEN



WHEN CHRIST SAW THE MULTITUDES, HE WAS MOVED WITH COMPASSION ON THEM, BECAUSE THEY WERE WORRIED AND HELPLESS, LIKE SHEEP WITHOUT A SHEPHERD. SO HE SAID TO HIS DISCIPLES, 'THERE IS A LARGE HARVEST, BUT THE LABORERS ARE FEW; PRAY THE LORD SEND OUT WORKERS.' - MAT. 9:36-38

## 100 years in Japan

Mississippi Baptists are looking for 150 to 200 good people. They are looking for preachers, musicians, and witnesses.

Mississippi has entered into a partnership arrangement with Baptists in Japan in observation of the 100th anniversary of Baptist work in that nation. Mississippi Baptists are looking for at least 45 teams of from three to four persons each to conduct evangelistic campaigns in as many churches in Japan in October of 1989. Each team will be led by a preacher, and the church he represents will be the partnership church for a Japan church. It is hoped that most teams can be recruited with the entire team coming from one church. That is not a necessity, but the preacher will be the team leader and recruiter, and his church will be the partnership church.

In addition to the preacher, it is hoped that a performing musician can be on as many teams as possible. This does not necessarily mean a song leader, according to Billy Peacock of the Foreign Mission Board, for the Japanese will have their own song leaders with their own style of music. The performing musician could make more of an impact by being a soloist or instrumentalist or both. Peacock said. Guy Henderson, Mississippi evangelism director and a former missionary to the Orient, said such a

Our plea is as it is recorded in the Book of Acts, "Come over and help us in body and spirit."

We praise God for the great host of career missionaries and for those who are willing to go for a season, but we desperately need those who move

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musician could expect to appear in schools and on radio and television while there.

The other persons on the teams would be witnesses.

It is hoped that the 45 or so team leaders can be lined up by the end of September. Churches will need to let their pastors know that they will be able to make the trip and to pay their expenses for doing so. In fact, some churches are already putting funds aside to send entire teams from those churches with at least part if not all of the expenses paid for the team members.

This is an opportunity of a lifetime. The Lord is moving in the Orient. Korea has seen Christianity flourishing there over the last several years, and doors are opening in China that were beyond imagination a few years ago. Japan, historically a difficult field, may be the next to awaken.

I have never been to Japan, but three trips to Argentina, Paraguay, and Uruguay have been rewarding, particularly the last one during which I served as an evangelistic team member. Such an experience is worth the effort.

Mississippi would be blessed by having at least 45 teams of evangelists visiting Japan next year. But we shouldn't send those teams in order to receive the blessings that would be sure to be ours. The effort will bring glory to the Kingdom of God and be a blessing to the Japanese nation.

Mississippi Baptists are honored by being asked to share in this 100th anniversary observation. We should help Japanese Baptists make it meaningful.

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Send news, communications, and address changes to  
The Editor, Baptist Record  
P. O. Box 530, Jackson, MS 39205



## If it's September . . .

By Marjean Patterson

... then it must be time for our annual emphasis on state missions! The exact dates for the State Missions Season of Prayer are September 11-14.

An intriguing theme — "Mississippi . . . Horizon of Opportunity" — and a challenging goal — \$550,000 — will keep us on target as we consider some of the needs in our own state.

To think of state missions in Mississippi is to think of new churches and Disaster Relief, for instance. Camp Garaywa and Central Hills benefit, too, from the Margaret Lackey Offering. Other items are featured as well.

Program material for observing this special time in the life of our state has been mailed to pastors and WMU leaders.

Make plans now to give special attention to myriad missions opportunities in the Magnolia State.

Marjean Patterson is director of Mississippi WMU.

# July Cooperative Program doubles U.S. inflation rate

NASHVILLE (BP) — Receipts for the Southern Baptist Convention's national ministry budget more than doubled the U.S. inflation rate in July. But its year-to-date total still lags behind the pace of inflation.

The Cooperative Program received \$11,650,278 in July, an 8.09 percent gain over July of 1987, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee. The program supports 19 SBC organiza-

tions, including a worldwide network of missionary, educational, and evangelistic endeavors.

July receipts brought the budget's year-to-date total to slightly more than \$111.9 million at the end of 10 months of the 1987-88 fiscal year, Bennett said. That amount is 2.78 percent ahead of the previous fiscal year's 10-month total. The current inflation rate is about 4 percent.

The 1987-88 Cooperative Program

allocation budget requires \$11.7 million per month to reach its \$140 million overall goal and \$11 million per month to reach the first phase of its \$132 million basic operating budget. After 10 months, the program has averaged almost \$11.2 million in monthly receipts.

Those receipts put it on track to reach the basic operating goal but to fall \$5.7 million below the overall goal.

The Second Front Page

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## Coast pastor resigns, begins Alliance church

By Tim Nicholas

A Southern Baptist pastor in Mississippi has resigned his church to begin what may be the first moderate independent Baptist church.

Bill Jenkins, former pastor of Bay Vista Baptist Church in Biloxi, Miss., said that he could no longer continue within the context of Southern Baptist life "with the controversy going on, the power struggle, and what I call the Baptist Inquisition."

Jenkins has begun the Alliance Baptist Church in Gulfport which he claims will be for people who have convictions similar to those of members of the Southern Baptist Alliance.

He said he left his church because "the fundamentalists have hijacked the SBC. I felt I could not in good conscience hijack a local church." He added, "I'm not sure they would (leave the SBC) even if I asked them to. I felt the best thing was to move out of the convention and start from scratch."

Jenkins said he had no hidden agenda for making the move, although he had hoped after the 1988 SBC meeting in San Antonio that others would make similar decisions. "I had to make the first move," he said.

"The difference is this church is seeking to align with the Alliance, but not the SBC," said Jenkins, who had been pastor of the Biloxi church since 1986. A Yazoo City native, Jenkins was pastor of Yale Street Baptist Church, Cleveland, Miss., 1983-86, and earlier served churches in Georgia, Wisconsin, and Kentucky. At this point neither Jenkins nor his church are affiliated with the Southern Baptist Alliance.

Dan Ivins, pastor of Baptist Church of the Covenant in Birmingham, and SBA secretary, said this was the first church he'd heard of to plan sole alignment with the SBA. "We'll take them just like we would any other church,"

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## Three Baptists preview "The Last Temptation"

By Kathy Palen

WASHINGTON (BP) — Three Southern Baptists were among a group of religious leaders who previewed Universal Studios' controversial new film "The Last Temptation of Christ" during a private screening here Aug. 11.

The movie, which opened Aug. 12 in eight cities, has drawn sharp criticism and threats of protests from individuals within the religious community. A Universal spokesman said the film's release date was pushed up by more than a month in an effort to counter the controversy that has arisen.

Based on Nikos Kazantzakis' novel, director Martin Scorsese's two-hour and 40 minute-film portrays Jesus as being torn by doubt over his messianic role. The movie ends with a 30-minute fantasy sequence during which Jesus faces his final temptation — to abandon death on the cross and instead live out his life as a husband and father.

Universal agreed to allow religious leaders to screen the film the day prior to its release and invited a

Southern Baptist Christian Life Commission staff member and two Washington-area Southern Baptists.

Larry Braidfoot, CLC general counsel, said he is glad he previewed the movie because it differs in a number of places from the script that has been widely circulated. He said several of the most objectionable parts of that script have been removed.

"The most objectionable thing about the movie is the manner in which Jesus is portrayed as indecisive," Braidfoot said. "It is not just a presentation of the humanity of Jesus."

"For the vast majority of the movie, he is an indecisive human being who is in varying ways influenced and directed by Judas, then John the Baptist, then Mary Magdalene, then a guardian angel who turns out to be Satan, then Judas again. In the fantasy sequence, Jesus is unable even to detect the true identity of the angel

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# Missionaries unwanted, may serve Fiji Islands

By Marty Croll

RICHMOND, Va. (BP) — Southern Baptists have abandoned plans to assign missionaries to two South Pacific island nations and so far have been unable to secure visas for a third. But the change in plans could help ensure the success of a ministry throughout the South Pacific.

Missionary couples who had been appointed to serve in Vanuatu and Western Samoa are seeking reassignments to another South Pacific nation, a cluster of islands named Fiji. A couple assigned to the French territory of New Caledonia is studying language in France and hoping to get visas through the influence of French Baptists there.

The three couples were planning to develop ministries relating to personal evangelism and discipleship, hoping to provide an evangelical witness where second- and third-generation Christianity has become tightly woven into tradition and

The churches seemed to welcome the ecumenical approach. "But when it actually came to the point of getting visas, we found new missionaries with new groups were not welcome," said Jerry Rankin the FMB's area director for South Asia and the Pacific.

Most residents of the islands attend church; church groups set many of the rules for society. Churches are large. In one case the country's prime minister is a clergyman, Rankin said. Through contacts they made, one missionary couple talked directly with a prime minister after their visa was rejected repeatedly. "They were told they really weren't wanted or needed," Rankin said.

But for now, the visa rejections promise to benefit the Southern Baptist ministry in Fiji, where Southern Baptist missionaries work through a national Baptist convention. David and Karyn Carroll had planned to work in Western Samoa. But now they expect to work in Fiji at the University of the

South Pacific with students from throughout the region, including the country to which they were unable to gain entrance.

Missionaries Dwight and Gloria Fern, from Atlanta and Miami respectively, plan also to work in Fiji, filling in for Hugh and Kathryn Smith, who are on furlough in the United States. The Smiths opened Southern Baptist work in Fiji in 1985. Knocking on doors of homes and businesses to share the gospel, Smith helped organize three Baptist churches and several other meeting groups during his first term in Fiji, Rankin said.

Philip Holean of Jenks, Okla., and his wife, Dixie, of Bartlesville, Okla., were appointed missionaries in August 1987 and now are studying language in Tours, France. They are working through the French Baptist convention to obtain visas to New Caledonia.

Marty Croll writes for the FMB.

## Asbestos problems Some churches must act now

By Tim Nicholas

Mississippi Baptist churches with kindergarten programs with five year olds will have to comply with federal regulations concerning removal or containment of asbestos in their buildings, according to a legal opinion from the Mississippi Baptist Convention Board's attorneys.

The health risks of exposed asbestos are well documented. Breathing of the fibers can cause cancer. An article in the August 1988 issue of Church Administration magazine notes that "Current

estimates of deaths associated with asbestos exposure have been set by one researcher at 8,600 a year . . ." The article explains how one church faced its asbestos problem.

The Environmental Protection Agency has instituted regulations implementing Congress' Asbestos Hazard Emergency Response Act (AHERA). That act was developed to begin ridding all schools used by the public of exposed asbestos.

The office of Thomas, Price, Alston, Jones, and Davis, MBCB attorneys,

has offered its opinion that all church kindergartens for five year olds are included in the EPA regulations. A letter signed by Charles Davis of the firm notes that the Mississippi Education Reform Act included development of kindergartens for all public school districts. The letter also says that Gerald Pevey, supervisor of school buildings for the Mississippi Department of Education and the governor's designee for the AHERA implementation, agrees that church

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## Teen speaker:

# 'If your family trusts you they will stick by you'

RIDGECREST, N.C. — Teenagers need a special family to offer support and guidance when they are making decisions or just living life, the state speakers' tournament winner from Mississippi said at Ridgecrest Baptist Conference Center.

"I have this special family," Evette Davidson, of First Church, Water Valley, said during worship service at the Church Training Leadership Con-

ference in mid-July.

"I consider myself very lucky to have the family I do because I am a member of the largest family in Mississippi," Davidson said. "I live in the Baptist Children's Village in Water Valley.

"My family consists of nine sisters, one of whom is my real sister who is very special to me, and ten brothers, three housemothers, and one

housefather," she continued.

Davidson said her family is special to her because they are always there when she needs them.

"Another thing that makes my family special is that each one of us has our own unique personality and talent, each coming from a different background," she said.

Davidson said she believes the most important way to keep a family

together is a strong belief in Jesus Christ.

"I believe the next important way to keep a family together is to keep an open line of communication and be completely honest, no matter how bad the situation may seem.

"I have learned through personal experience if your family can trust you they will stick by you through thick and thin."

Family members should look at one another as friends who only want the best for each other, she said.

"If this happens, there is nothing you and your family, with the help of God can't handle," she concluded.

Youth speakers' tournaments are sponsored jointly by Baptist state conventions and the youth section of the Baptist Sunday School Board's Church Training department.

## India court delays hospital dispute

BANGALORE, India (BP) — The highest court in the Indian state of Karnataka has ordered a lower court to delay action indefinitely in a criminal case against Southern Baptist missionary Rebekah Naylor.

The high court's order came in response to a petition by Naylor, a hospital administrator, and her legal counsel. The petition asked the court to drop charges accusing her of breaking a law governing the operation of factories by leading Bangalore Bap-

tist Hospital to reduce its work force.

The order for an indefinite stay prohibits criminal action until the high court can hear the petition, which could take up to three years. "Our lawyers are quite pleased with this stay order," said Naylor.

Naylor, a surgeon from Fort Worth, Texas, who came to Bangalore after being appointed in 1973, said of the charges: "We're not a factory. The very issue of any hospital being a factory is ridiculous."



## George Bush meets with evangelicals

WASHINGTON (BP) — A meeting last month between Vice President George Bush and a group of prominent evangelical leaders — including a half-dozen Southern Baptists — has been described as a frank but cordial session designed to let the religious leaders make demands on and hear the views of the Republican presidential hopeful.

Top Bush campaign aides also met separately with the delegation.

Several participants in the meetings — held at Bush campaign headquarters and the vice president's home — said Bush and his aides reassured the religious leaders the vice president favors school prayer and legal curbs on abortion, among other matters of concern to the nation's 30 million evangelical voters.

Six Southern Baptists attended: SBC President Jerry Vines of Jacksonville, Fla.; immediate past SBC President Adrian P. Rogers of

Memphis, Tenn.; Texas appeals court Judge Paul Pressler of Houston; pastors Morris Chapman of Wichita Falls, Texas, and Edwin Young of Houston; and longtime Republican party activist E.E. McAteer of Memphis.

Other participants included well-known evangelical leaders Jerry Falwell, Bill Bright, Tim LaHaye, James Kennedy, and some 30 others.

Bush campaign official Doug Weed, the vice president's liaison with religious groups, said participants at the meetings repeatedly asked Bush and his aides for assurances evangelicals would be given key posts in a Bush administration.

He said some participants expressed "great disappointment" that under Presidents Gerald Ford, Jimmy Carter and Ronald Reagan evangelicals largely were ignored for key government jobs.

## Baptists preview film

(Continued from page 3)

who was in reality Satan. The movie is dominated not by the theme of Jesus' desiring a normal life, but of the temptation constantly urged by Judas until the very end to be a zealot."

James A. Langley, executive director of the District of Columbia Baptist Convention, agreed, noting that Jesus was characterized as "confused, indecisive, racked by doubt, and constantly changing his mind concerning the will of God for his life."

"The burden of the film is to portray Jesus as human, constantly engaged in a battle between the spirit and the flesh," Langley said. "Indeed his struggles, surely including sexual temptation, were real. Only in this way could he fully know our human condition.

"But contrary to the film, Jesus overcame the world and its lures and thus is our hope and our savior. Christians through the centuries have often neglected the humanity of Christ and thereby done a disservice to Christ and to the world. But to portray Jesus as a moral failure, as 'The Last Temptation' does, is heresy pure and simple."

Charles Worthy, pastor of Washington's Pennsylvania Avenue Baptist Church, said he questions whether something as sacred as the life of Christ should ever be fictionalized, adding there are numerous scenes in the movie that would be extremely offensive to Bible-believing Christians. He pointed specifically to an early scene in which Jesus is portrayed as building crosses to sell to the Romans.

The film also contains a great deal

of blood and sexually offensive material, including nudity and scenes of sexual intercourse, Worthy said.

Braidfoot said the movie's treatment of sexual themes portrays women in a role that borders on being contemptible.

"Jesus went to the house of Mary Magdalene, the prostitute, apparently to join the dozen or more men gathered there in having sex with her," Braidfoot said. "He watches through a veil as she has intercourse with a number of men. The one who cleansed the temple is presented as passively watching while man after man dehumanizes Mary.

"When Mary Magdalene is killed in the fantasy, the supposed guardian angel urges Jesus to forget her because there will be another, since all women are the same. Jesus apparently accepts this interpretation and moves on. He settles into a bigamous relationship with Mary and Martha. The movie departs from the book by making the guardian angel not a black male but a white female, thus further linking women and sexual temptation and evil."

All three Southern Baptists objected to a scene in which Jesus hallucinates about meeting the Apostle Paul and denouncing his preaching about the resurrected Christ. In the movie, Paul insists that people's belief in the resurrection is more important than whether it actually took place.

"Paul is portrayed as a fanatic who was the true founder of Christianity, regardless of the ministry and crucifixion of Jesus of Nazareth," Braidfoot said. "He sounds like a first century Freudian who shapes religion to meet human needs."

Kathy Palen writes for the BP Washington bureau.

## Indiana elects executive director

INDIANAPOLIS (BP) — Mark Coppenger, 40, pastor of First Baptist Church of El Dorado, Ark., has been elected executive director-treasurer of the State Convention of Baptists in Indiana, effective Sept. 1.

Coppenger's unanimous election by the 33-member SCBI executive board comes after 18 months of turmoil in executive leadership of the state convention.

Two key leaders — R.V. Haygood, executive director-treasurer, and Glen Ray, missions director, both resigned March 20, 1987, in a dispute over the use of hunger funds in the state.

Two other men — Church Growth and Ministries Director Lew Reynolds and Indiana Baptist Editor David Simpson — were named to be "co-advisers" following the Haygood-Ray resignations. Reynolds, however, resigned Dec. 31, 1987, and Simpson left the state March 10.

The new executive described himself as a biblical inerrantist who "would want my staff to be (inerrantists)." However, he added he "can work with folks who are not (inerrantists)."

## Double funeral held at Bay Springs

The parents of Daniel Lee, minister of education at First Church, Sumrall, died two days apart. His father, Donald, died Aug. 19 on the job in an equipment accident. His mother, Martha, died of a heart attack on Aug. 21 during a memorial service for her husband.

A double funeral was held at Bay Springs Church, Aug. 23.

The Lees have three other children, daughters: Donna Ulmer of Meridian; Edie Lee of Beaumont, Tex.; and Susan Stanley of Houston, Tex.

## Begins Alliance church

(Continued from page 3)

he said. "If a Catholic church were to join, we'd take them."

Ivins said his church was looking into a more ameliorative move such as dual or multi-alignment, perhaps with the American Baptist churches and directly with the Baptist World Alliance. Of the 39 Southern Baptist churches in the SBA, he said, at least a couple are already dually aligned.

Alliance President John Thomason, pastor of Jackson's Northminster Baptist Church, was out of town and unavailable for comment.

Jenkins said he planned to attend the Alliance's listening session at Woodmont Baptist Church in Nashville Sept. 8-10 before making decisions such as what to do with missions funding. Jenkins said that no decision has been reached concerning giving to some Southern Baptist causes, however, "there are some agencies of the SBC we definitely would not want our money to go to."

Jenkins said he had no quarrel with his church, the Gulf Coast Baptist Association, or the Mississippi Baptist Convention, although he was not planning to affiliate with Southern Baptists on any level. He resigned his position as a trustee of the Mississippi Baptist Christian Action Commis-

sion.

He resigned Bay Vista last month and only began formal services with about 12 families last week at a Shrine Temple while looking for permanent space. Some are coming from other Southern Baptist churches, he said, some not affiliated with any church. "All felt uncomfortable with the direction the SBC is taking."

Bay Vista deacon and custodian Walt Racey, father of Mike Racey, Southern Baptist missionary to Chile, told the Baptist Record the church does not share Jenkins' feelings "as far as I can see." He said few have left with Jenkins. "It's a one man army," he added.

Bay Vista church gives 14.5 percent of its budget to the Cooperative Program and four percent to the Gulf Coast Baptist Association. "The church will continue to fully cooperate with the Cooperative Program and all the programs of the SBC — that's the way all the deacons feel," he said.

Jenkins, a Southern Seminary graduate, who holds a doctor of ministry degree from Columbia Theological Seminary in Atlanta, said he loves what the Southern Baptist Convention has meant to him, but that "there comes a time when spiritual divorce is the lesser of two evils."



# "Mississippi . . . Horizon of Opportunity"

September 11-14, 1988

Margaret Lackey Offering Goal . . . . . \$550,000

## Allocations

|                                  |           |
|----------------------------------|-----------|
| New Missions                     | \$145,000 |
| Central Hills                    | 142,700   |
| Camp Garaywa                     | 150,000   |
| Disaster Relief                  | 35,000    |
| Special Ministries               | 5,300     |
| National Baptist Ministries      | 1,900     |
| Indians                          | 3,400     |
| Parchman Ministry                | 20,000    |
| Church Building Aid/Pastoral Aid | 30,000    |
| Student Work/Black Campuses      | 15,000    |
| Missions Awareness               | 7,000     |

## Associational officers to be offered training

The Associational Officers Training Conferences will again this year be held at four locations around the state: Oxford on August 27, 9-12:30; Brandon on Aug. 29, 5:45-9:15; Winona on Aug. 30, 5:45-9:15; Columbia on Sept. 1, 5:45-9:15. These locations provide easy access for all associational officers from every part of the state.

The Directors of Missions conference will be led by Don Wilson, associational consultant. The moderators conferences in Oxford, Brandon, and Winona will be led by Anthony Kay; and in Columbia by Glen Williams, director of missions for Pike Association.

The clerks conferences will be led by Mrs. Ruth Brown of Northwest Association. Sunday School will have training sessions for all directors, age-group and outreach directors, and all ASSIST directors. Media/Library directors will be led by James Rose of the Sunday School Board in Nashville.

Mose Dangerfield, Church Training director, plans training for all directors and age-group leaders, plus Bible Drill leaders to be led by Steve Jackson. Brotherhood will have training for directors, Baptist Men, and RA directors. These sessions will be conducted by Paul Harrell and Jim

Didlake. WMU executive director, Marjean Patterson, is planning study of manuals pertaining to WMU, Baptist Women, Baptist Young Women, Acteens, Girls In Action, and Mission Friends. These special training sessions will be conducted by the Mississippi Baptist Convention consultant for each area.

Missions development will have conference sessions for the following: AMDP, Basic, with Lavon Hatten, Johnie Brittain, and Bob Storie; AMDP, advanced, with John Budlong of Memphis; CMDP, basic, with Courtney Selvy, Eleanor Burt, and Helen Rabby; CMDP, advanced, with Hollis Bryant; SURVEY, basic, with Rick Spencer, Bobby Lewis, Dale Little, and Mary Cole; SURVEY, advanced, with Charles Jones of Drew.

J. Clark Hensley will lead the conference for all family, senior, and single adult ministries.

Church Music will have three conferences to meet the needs of all associational officers.

David Michel will lead the stewardship conferences. Guy Henderson will lead evangelism, and Julius Thompson will have the pastoral ministries conferences. Paul Jones will conduct all four Christian Action conferences.

## Some churches must act now

(Continued from page 3)

kindergartens must comply.

Each Mississippi Baptist church known to have a kindergarten program with five year olds has been sent a letter including the attorneys' opinion and a brief explanation of major points of the law. About 50 MBC churches have such programs.

Compliance includes inspection of all facilities used by the five year olds or faculty member for classwork, administration, restrooms, connecting mechanical rooms, food service, or regular worship. Inspection, assessment, and a management plan must take place by October 12, 1988 and implementation of a plan must be begun

by July 9, 1989. Fines can range from \$5,000 to \$25,000 per day for violation.

Neron Smith, church building consultant for the MBCB, said he stumbled onto the regulations while taking a course for building inspectors in July. Further investigation resulted in the warning to Mississippi Baptist church kindergarten programs.

The MBCB has spent just over \$25,000 in renovations at its Baptist student center at Mississippi State University. Such a cost is typical said Smith who noted that he fully expects that later implementation of the law will include church pre-school programs, and even later all facilities used by the public.

## Field narrows to three in search for CLC leader

DALLAS (BP) — The search for a new executive director for the Southern Baptist Christian Life Commission was narrowed to three candidates during a two-day meeting here of the eight-member search committee Aug. 12-13.

"We met and carefully considered 11 nominees," said Joe Atchison, director of missions from Rogers, Ark., on the search committee.

"After considering those 11, we came down to three and did some interviewing."

Atchison declined to name the three candidates, noting he "wished to protect their identity," but said: "All three are really good men. Any of the three would be a credit to the commission. Some have strengths the others don't have. Only one of them is God's man, and we have got to find out who that is."

He said he is optimistic the search committee can agree on a single candidate who can be presented to the annual meeting of the CLC Sept. 13-14 in Nashville. "I can't say for sure, but I am optimistic at this point," he said.

The committee announced its candidate qualifications during a news conference at the Southern Baptist Convention annual meeting in June, noting the candidate — who must be male — should oppose abortion and favor capital punishment. The candidate should have a "clear personal testimony," a call to ministry and an active devotional life.

The news conference also noted the candidate's family life, churchmanship, educational background, communications and administrative skills, political acumen and doctrinal

## Come over and help

(Continued from page 2)

from one area to another to practice the missionary spirit which they have promoted in the home church.

We would challenge the local church to commission each member who moves away to be its personal missionary on mission where the new residence is located. Our Lord gave the mandate to be on mission as we go. Loyalty to our risen Lord and his command should be our priority, then to be missionary in word should be in deed also.

O. Wyndell Jones is executive director in Iowa and editor of The Iowa Southern Baptist.

## Mrs. Frank Robbins dies at 65

Mrs. Iris E. Robbins, 65, died Aug. 19 of cancer at Mississippi Baptist Medical Center in Jackson. She was the wife of Ray Frank Robbins, longtime professor of New Testament at New Orleans Seminary and now distinguished professor of religion at Mississippi College.

A memorial service for Mrs. Robbins is scheduled for Aug. 31 at 7 p.m. at First Church, Clinton. Memorials may be directed to the Iris E. Robbins Fund at Mississippi College. It was established for students preparing for careers in Christian vocations.

soundness also were to be examined.

By doctrinal soundness, Atchison told the news media in June, the committee means the candidate must be "an avowed inerrantist."

"Most of our search committee was concerned that men like (James)

Dobson of Focus on the Family are being looked to by many Southern Baptists for their moral information. We want Southern Baptists to have an agency where they will have confidence in looking to it as their voice, their conscience, and their educator.

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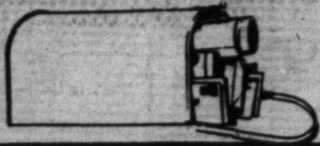
## Attend Sunday School Leadership Conferences Gulfshore Baptist Assembly

September 9-10, 1988  
Preschool/Children's Conference

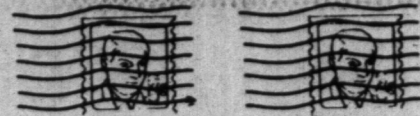
September 16-17, 1988  
Youth/Adult/G.O./Deaf Conference

Contact Frank Simmons for reservations:  
Gulfshore Baptist Assembly  
Henderson Point, Pass Christian, MS 39571  
452-7261





# Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

## Appreciation for Baptist Building

Editor:

Recently I was hospitalized for four weeks. Many people visited me; and many had a lot of different questions, as some folk do. One question that I address is one everyone would like to hear answered.

Upon a visit the question was: "Have you heard anything from the folks in the Baptist Building?" Then came the flood of remembrance of those who had called whom I spoke with and those who had called whom my wife had told me about.

My answer was, "Yes, many!" Then I began to elaborate: Dr. Earl Kelly called me just the other day; Chester Vaughn had called several times a week; Don Wilson called several times, and once he and Neron Smith came to the hospital to see me. During those four weeks I received calls from Paul Harrell; Keith Wilkinson; Robin Nichols; Marjean Patterson; Ashley McCaleb; a visit by Graham Smith; Ray Grissett, who himself was going through the tragic loss of his wife; J. Clark Hensley; David Michel; Jennings Orr; Hollis Bryant; Guy Henderson; and Julius Thompson.

Yes, I heard something from the Baptist Building. I heard of their prayers, I heard through their many cards and phone calls. The message that I heard was this: We Care! The folks at the Baptist Building do care — and you, I pray, will never have to learn by my experience that they do. Just take it from me, yes, I heard from them — they care. I answered the visitor's question. I hope I have answered yours.

I thank God for placing me in Mississippi. In my 21 years of ministry, 17 of those have been here. I thank God for the leadership of Dr.

Earl Kelly and of all the gracious folk at the Baptist Building.

Douglas E. Benedict, Sr.  
director of missions  
Lamar Baptist Association

## Mirror of problem

Editor:

I feel that the controversy over the movie, "The Last Temptation of Christ," brings to the surface, the real issue behind much of the division in our society and in our Southern Baptist Convention.

For one thing, the producers of the movie are arguing that they want the freedom to express any form of entertainment that they feel the public wants to see. Many of our professors and convention leaders are saying that they want the freedom to teach whatever they choose to teach.

It all seems to boil down to a question of control. Whom are we going to allow to influence us and our children? Do we want professors who are "free" to teach that Jesus Christ was not the perfect, sinless, divine Son of God? Do we want our Baptist papers and literature to be able to publish articles that are not in keeping with traditional beliefs? Some seem content to "stick their heads in the sand" and to ignore the problems and hope they will go away. I am not wanting our leaders to always be going on a "witch hunt"; but, on the other hand, if my child was in a witch's pot with the fire going under her, I would not be for ignoring it either.

We need to declare the Gospel to a lost world, but what kind of Gospel are we going to preach? What kind of Jesus are we going to present?

What we are crying out for in our convention is integrity and morality and purity in our pulpits and schools.

We want preachers and teachers and other leaders who love the Lord, who value and believe his inerrant Word, and who will not seek to destroy the faith of our children but instead will inspire and encourage them to live more faithfully for Christ.

It is time for God's people to declare themselves. It is time for us to demand decency in our society. Let us all work for a society that is decent and moral and obedient to the Word of God.

As Joshua put it so well long ago, "If it seems evil unto you to serve the Lord, then choose you this day whom ye will serve; but as for me and my house, we will serve the Lord."

Danny Moss, pastor  
Macedonia Baptist Church  
Meridian

## Astonished by stand

Editor:

What you have described in your editorial of Aug. 4, entitled "Where the Editor Stands," is an excellent description of a conservative Christian. I was astonished to find that you and I believe exactly the same things. However, over the years I have read numerous articles and editorials authored by you, and the opinion of you that I formed from reading these articles and editorials is completely contrary to the man you described in your Aug. 4 editorial.

If you believe the things you say you believe, how can you be so supportive of those who believe the opposite. I am in a quandary. Do I believe what you say in your Aug. 4 editorial, or do I believe the overwhelming evidence that has stacked up over the years? I choose to believe the evidence.

Stan W. Winford  
Jackson

You have read no articles and editorials that contradicted the statement established in "Where the editor stands." Objectivity and truth seem to have become stumbling blocks.

Incidentally, I do not know anyone who "believes the opposite." — Editor

## Weekly witness

Editor:

Every Sunday we sing "There Is a Name I Love To Hear," "Blessed Be The Name," and "Tell Me The Story Of Jesus." The Bible tells us over and over again of the Good News of Jesus Christ. His miraculous birth, his three years of ministry, his shed blood on the Cross, the wonder and power of his resurrection, and the fact that he lives today and sits at the right hand of our Heavenly Father interceding for us.

The lonely, hurting and lost people of Mississippi are hungering for this good news. So, I must ask you a question — why don't you, editorially, share this good news with them? The name above all names — Jesus Christ — is almost never mentioned in your weekly editorials. You use the phrase often "Missions and evangelism must have priority." No other person in this state has the opportunity you have to reach into the thousands of homes in Mississippi with the Good News of Jesus.

Our Southern Baptist Convention leaders conservatively estimate that approximately 40 percent of the names on our church rolls are lost people — a ripe field for missions and evangelism. You have the sole privilege of sending the Gospel into every one of these homes — why don't you?

It's easy to say, "Well, the Baptist Record presents and reports on all the various meetings, events, local church news, etc." These are well and good. However, when we refuse to promote the greatest news — the most glorious event in all of history — Then something is sadly lacking.

I subscribe to several Christian magazines, papers, etc.; and, editorially, yours is the only one in which our Lord is conspicuously absent.

We just plead with you in love and Christian concern — tell us about Jesus. To those of us who know him the story never grows old. To those

who know him not, it could mean their salvation.

Norris O. Faggard, layman

First Baptist Church, Moss Point

The purpose and policies of the Baptist Record are outlined in Article VIII of the Mississippi Baptist Convention constitution. We conduct ourselves by that statement, including staying in close touch with the Baptist Record Advisory Committee on a regular basis. Incidentally, we presume that our publication is published for those who are Christians and church members already. We do, however, have regular features that would lead one to the Lord, including the three Sunday School lesson commentaries each week and the weekly devotional. Also the editorials from time to time call attention to the Lordship of Christ and the necessity of a right relationship with God. This could be missed, of course, by one who is not a regular reader. And our biggest news stories are of what the Lord is doing in Mississippi and around the world through our missions efforts. We appreciate your interest and agree with your concern. — Editor

## Off the Record

A little girl asked her mother if all fairy tales began with "once upon a time?" "No," replied the mother, "today most of them begin with 'If I am elected.'"

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## Alcorn group flies Mississippi flag in Ohio

The Mississippi flag flew over Ada, Ohio, as 20 workers from Alcorn Association participated in a mission project there July 2-9.

A group from Ohio, Alabama, and Kentucky had put up the framing and

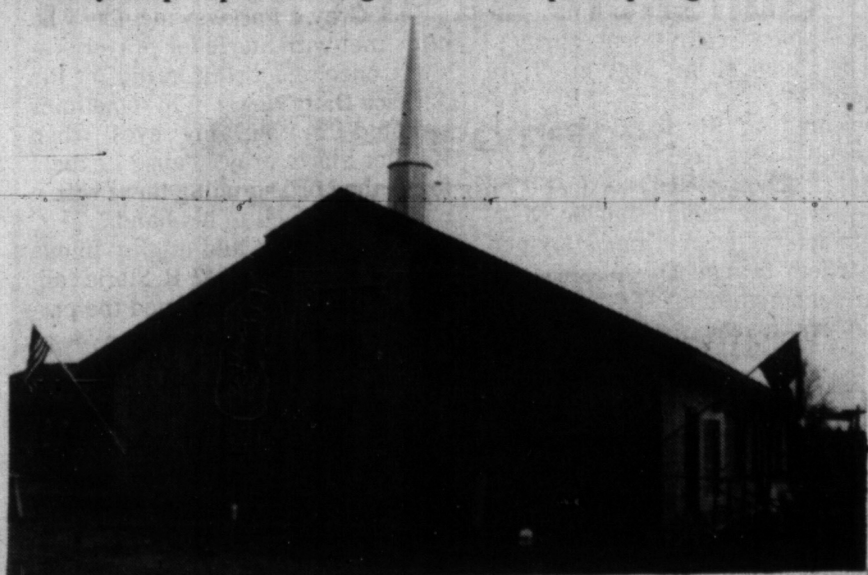
roof of Ada's new Baptist church building. The Alcorn workers began inside to put up sheetrock, to install duct work, to run conduit throughout the building, and to hang the inside doors.

Those participating and the church-

es to which they belong are as follows: Biggersville — J. W. Hamlin; Tate Street — Richard Tenhert, John McDonough, Charles Wilbanks, Nickey Curtis, Frank Curtis; Oakland — Truman Stockdale; West Corinth — Stan Plaxico, Darnell Ozbirn;

Wheeler Grove — Ed Settle, Dwight Wilson, Carl Hagen; First Corinth — Nat Mayhall, David Green, Jerry

Boucher, Sam Watson, Linda Watson, Chad Wilson, Naomi Watson, Vicki Watson.



Alcorn Countians fly Mississippi flag while constructing church in Ada, Ohio.



Some of the Alcorn County workers stand where the Ada, Ohio, church now meets.





## Faces and places

by Anne Wasinburn McWilliams



### The Filipino Baptist Mission



Filipino mission members sing "Leaning on the Everlasting Arms."

"Shall we gather at the river?" Manuel Carlos led the singing while he played a guitar. The congregation of about 20 persons sang with him. Only two or three families were absent.

"To those who believe on his name he gave the right to become the children of God," Carlos read John 1:11-12. He announced that a Bible study group would meet in his home the next Saturday night.

This Filipino mission had begun in 1984 with two families having Bible studies in homes, and still continues with the Saturday night home Bible studies. Sunday morning, July 24, Eddie Davidson, pastor of Bel Aire, Gulfport, led W. D. and me to a room in the education wing of his church and said, "This is where the Filipino mission meets for its worship service at 11 on Sunday mornings." Many of the members, he said, are in military service.

"Leaning, leaning, leaning on the everlasting arms..." Guitar and voices blended. Carlos' wife, Rhia, brought their two-week-old daughter, Mylah, to the front of the room and Carlos prayed, dedicating their baby to God.

Manuel Carlos was born in the Philippines, as was Rhia, north of Manila. When he was 19, he moved to Hawaii. There he joined the U.S. Air Force and was sent to Keesler Air Force Base at Biloxi.

Filipino Americans on the Gulf Coast periodically hold get-togethers, similar to a reunion, he said. At one of those gatherings he met some of the members of the Filipino Baptist Mission.

"I was not a Christian," he remembers. "In the summer of 1984, someone helped me to realize I could either go to heaven or to hell. When I decided to accept Jesus, then I could have the assurance I was going to heaven." The "someone" who invited him to the mission and led him to Jesus was Pedro Aquino Jr., a pastor who began this Filipino mission in 1984 and who started similar missions in New Orleans and Pensacola. In December, 1986, Aquino moved to Oklahoma, and Carlos accepted the leadership of the mission which meets at Bel Aire. Earlier this year the Bel Aire Church ordained him to the ministry and the mission called him as interim pastor.

In his July 24 sermon, he said, "If I go to the market, I look at the dif-



Manuel Carlos, pastor, leads the singing while accompanying with his guitar.

ferent prices of things. Would I buy this? or this? Would it be worth the cost? The cost of rejecting Jesus is much higher than accepting him as Lord of your life."

He pointed out some blessings one is deprived of who refuses to hear his voice: a sense that one has become a child of God and a citizen of his kingdom; the joy of forgiveness of sin; peace in the heart, the "assurance that when I die I don't have to worry about going to hell"; companionship with Christ now; a home with the Father at the end of the pathway of life. "The cost of rejecting him is exceedingly high," he said. "The benefits of receiving him cannot be described."

"I think there are many Filipinos on the coast," Carlos told me later, "but I have not known how to get in touch with them. Probably they are predominantly Catholic. I think more will be moving here now as naval construction increases at Pascagoula, because many of them are in the Navy."

A couple in the congregation, both military personnel, Tony Young and Ruby Ybay, told us they were planning to get married the next day. Teresita Caves invited W. D. and me to go to lunch with the congregation. This made us feel even more warmly welcome than we had already felt in the morning service. The bride-and-groom-to-be, the pastor's family, and all the others with us had a good time



Rhia Carlos, pastor's wife, brings baby, Mylah, for dedication.



Ruby Ybay, bride-to-be, feeds pizza to Tony Young, groom-to-be.

celebrating at a pizza place in Biloxi.

In September, Carlos will be transferred to northern England. I feel certain that he will continue his ministry there, in whatever way God leads him. His going will be Mississippi's loss.



Left to right are Meredith Tatum, Broadus Compere, W. R. Storie, and Mrs. W. R. Storie, with the cake Parkway presented to Storie on his 85th birthday.

### 'This is your servant calling on Jer. 33:3'

By Anne W. McWilliams

"Lord, this is your servant, old Brother Storie, calling on Jeremiah 33:3." Hundreds who know that W. R. Storie believes in the power of prayer have heard him, as he knelt, thus address his Creator.

"46,500." The nearly blind minister wrote in tall numerals in his notebook on Aug. 19, his 85th birthday. The figures represented the number of prayer contacts — mostly by telephone — he has made in 13 years as prayer minister for Jackson's Parkway Baptist Church. In those years he has prayed with and for people of Parkway, and for people from other churches, other cities, and other countries.

On August 15, Parkway celebrated his birthday during their Monday prayer luncheon at the Bonanza on Highway 80, Jackson, and the beginning of his 14th year as their prayer minister, and 14th year of prayer luncheons. (Parkway sponsors the luncheons weekly and invites persons from all denominations.) Around 100 came Aug. 15; those over 80 were special guests of Storie and his wife, Ollie (on September 5, they will have been married 64 years). Lew King, Parkway minister of music, and his wife, Linda, sang "Beautiful Garden of Prayer," one of Storie's favorites. Meredith Tatum, emcee, introduced Chester Estes, who gave a testimony of what Storie meant to him as his pastor years ago in Ocean Springs.

The Evangelism Section of the Home Mission Board, SBC, has presented to Storie a plaque in "special thanks from the thousands of people touched by God" because of his prayers and in recognition for "years spent before God praying for laymen, preachers, evangelists, missionaries, and denominational servants, for a man who teaches prayer and exer-

cises what he teaches."

In 1968, after 42 years as a pastor, Storie resigned Emmanuel Church, Jackson, to become prayer evangelist with E. J. Daniels' crusades. After six years there, his failing eyesight caused him to retire and begin part-time work at Parkway, praying on the telephone about 20 hours a week.

He has seen marvelous answers to prayer — childless couples given children, unbelievers turn to God, unemployed find jobs, lonely find comfort, sick find strength, and marital difficulties overcome.

He remembers the night that prayer first truly came alive for him. Back in 1948, a church where he was pastor seemed about to split. A personal attack on the pastor himself had him tired and weary and upset. In his private place of prayer, he lay flat on his face for six hours, praying until victory came. "I arose with full assurance, and the next Sunday the matter was settled. The Holy Spirit was poured out to us in marvelous power."

"I pray always that God's will may be done," he said. "I don't want anything he doesn't want." He doesn't hesitate to ask for material needs as well as spiritual. And he says the Lord has always supplied his financial needs, in gifts from a nickel to thousands of dollars.

Jack Gray, a Parkway member who often met with Storie for prayer sessions, once told a staff writer for the Jackson Daily News: "I'm sometimes tempted to open my eyes when Brother Storie prays 'cause I expect to see the Lord standing there with a pad and a pencil in his hand."

For sure, great and mighty things have happened when W. R. Storie called on the Lord and claimed the promise in Jeremiah 33:3.

### Indian Springs resolution decries movie

Indian Springs Church, Laurel, with 500 members, has adopted a resolution in opposition to the movie, "The Last Temptation of Christ." It states, "Whereas the movie The Last Temptation of Christ is scheduled for

release by Universal Pictures; and whereas this film portrays our Lord and Savior, Jesus Christ, in a manner contradictory to his nature as depicted in the Bible; and whereas Jesus Christ is the chief cornerstone

upon which our Christian faith is built; and whereas the membership of Indian Springs Baptist Church, Laurel, believes that the Bible is the infallible word of God and the only

(Continued on page 9)



# Just for the Record



Cherry Park Church, Clinton, held an "old fashioned day service" July 17. Members came in old-fashioned dress and the service was similar to ones in the early 1900's. Music was presented by quartets and duets, of old hymns. A covered dish lunch was served after the service, including fried chicken.



First Church, Lucedale, held a GA recognition service, with 34 girls and 12 leaders honored. The theme, "The Commitment Continues," emphasized the WMU centennial and the part GA's will play in WMU's second century. Mrs. Dolores Walker, GA director, introduced leaders Peggy Curd, Stacey Hempstead, Lisa Davis, Sarah Bullock, Alice O'Neal, Charlotte Conner, DeWanda Platt, Linda Holland, Jonette Vesely, Nola Gilmore, and Mary McAdory who presented awards to those girls completing their Missions Adventure work. Others who took part in the program were Mary Frances Hurt, Mamie Hodges, Mary Dorsett, Jamie Dickerson, Donna Bragg, and John L. Walker, pastor.

The Missions Adventure work was displayed at a reception after the service.

GAs who received recognition:

MISSION ADVENTURE I — Selina Bullock, Sheree Davis, Cassie Dixon, Edie McEachern, Michelle Schultz, Roseann Harvey. MISSION ADVENTURE II — Summer Davis, Christiana Curd, Alesha Hempstead, Rosemary Roberts, Ragan McIntosh. MISSION ADVENTURE III — Ashley Gilmore, Amy Holland, Courtney Valentine. MISSION ADVENTURE IV — Alison O'Neal, Robin Platt, Jeana Conner, Cheryl Rowell, Sarah Fryogle, Brandye Dillon, Mandy McEachern. MISSION ADVENTURE V — Natasha Gilmore, Jennifer Bailey, Cassie Lofton, Holly Edwards, Tracie Curd, Sara Roberts, Kristy Taylor, Joy Caldwell. MISSION ADVENTURE VI — (received Mission Adventure charm) Zan Bragg, Candace Walker, Jennifer O'Neal, Dianna Purvis.\*



The Calvary Church Vicksburg Youth Choir has returned from summer tour '88 where they presented the musical, "FRIENDS FOREVER," to First Church, Lake; First Church, Corinth; and First Church, Columbia, Tenn.



"Diamonds by Design" was the theme for a service at Cherry Creek Church, Pontotoc County, in which four Acteen queens were crowned. From left are former Acteen leaders Mitzi Robbins, Karen McLaughlin, present leader Cindy Coker, former leader Pat Bolen, and queens, Michelle Reeder, Felicia Burk, Lori Bolen, and Renea Burk.



In an Acteen recognition service held at First, Tupelo, crown bearers are front row, l. to r.: Dena Miles, Mary Frances Elmore, Bethany Newman, Kara Smothers. Second row: Heather Latner, Cindy Arnold, queen; Elizabeth Bowlin, queen; Kristen Langford, queen with scepter; Allison Wallace, queen with scepter; Allison Newman. Third row, Kelly Jarvis, Heather Wilson, Kendell Tarver, Dana Chamblee, Sydney Abernathy, Stephanie Ballard. Katy Wallace in director of Acteens.



Temple Church, Big Point, recently held a reception and dedication service, opening a new library. A plaque was presented to Mrs. Eva Meek for her service in preparation for this event. Pictured are a few of many who observed this event. Back row, left-right: Jane Poole, Ruby Dobbs, Loretta Boler, Carolyn Holt, Earline Gunn, Mary Goff, Mildred Davidson. Front row: Joey Brent, pastor, Eva Meek, librarian, Charlotte Ray, assistant librarian, Kathrine Woodruff, Edwin Woodruff, Alice Pittman.

## Names in the news



First Church, Yazoo City, presented a resolution to the family of Jerry Clower for more than 30 years' service to the church. Joe Bryan, right, deacon chairman, awards the framed resolution to Jerry and Homerline Clower. In the youth choir directly behind the podium is one of the Clower daughters, Katy.

Barry Walton, Louisville, will serve as president of Baptist Student Union at Clarke College during the 1988-89 school term.

Barry is the son of Mr. and Mrs. Billy Don Walton of Louisville and is a Sophomore Religion major at Clarke.

Barry Hardy, business manager for Broadmoor Church, Jackson, attended four weeks of study and has been certified in Church Business Administration by the Southern Baptist Church Business Administration Association.

Mr. and Mrs. Sid L. Taylor will lead a statewide jail/prison ministry conference, Aug. 26-27, for the Alabama Baptist Convention. The meetings will be held at Shocco Springs, a Southern Baptist conference center.

Taylor, pastor of Temple Church, Forest, is founder and director of Prison Evangelism Outreach, Inc., an international ministry to inmates, offenders and their families. He is a graduate and guest lecturer of New Orleans Seminary.

Since last October the folks at West Marks Church, Marks, have to be careful which Mike and Laurie they're talking about. Mike Smyth is pastor. His wife's name is Laurie. Last October, the church added Mike Barham as minister of music and youth his wife's name is Laurie. Mike and Laurie and Mike and Laurie have two children... per family.

Carmel Church, Monticello, recently completed the largest Vacation Bible School on record for the church. Enrollment was 204 with an average attendance of 173. Three professions of faith were made. Sammy J. McDonald, III, pastor, served as director.

Lynn Ray Road Church, Petal, kicked off the building program for its new church building with a "Give It All Sunday" and "Old Fashioned Day" with dinner on the grounds July 31. They had 105 in Sunday School and 106 in Church Training and raised over \$36,000. They also had Vacation Bible School recently and enrolled 158 children. Pastors are Emmett Boone and Bill Partridge.

## Missionary's father dies

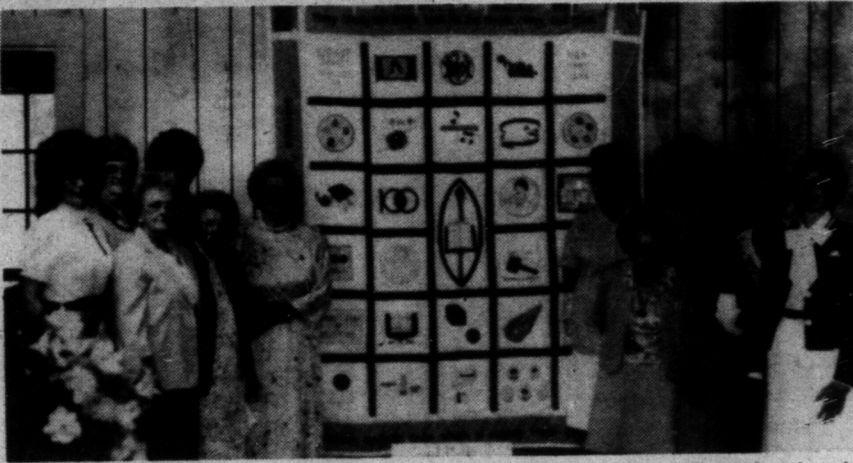
Edward Forest Cooke, 71, retired farmer, died Aug. 2 at his Crowder home after a long illness. Services were held Aug. 3 at Crowder Baptist Church where he was a member for 43 years and a Sunday School teacher for 32 years.

Survivors include his wife, Trudie Millsaps Cooke; two daughters, Mrs. Barbara Moseley of Rio de Janeiro, Southern Baptist missionary to Brazil, and Mrs. Erma Arnold of Senatobia; six sons, Jackie Cooke of Columbia, pastor of North Columbia Baptist Church, Glenn Cooke of Senatobia; Earl Millsaps of Booneville, Zearl Millsaps of Mantee, Gene Millsaps of Greenwood, and Tom Millsaps of Crowder; 16 grandchildren; and 10 great-grandchildren.





Oakland Church dedicated an ebony Samick Baby Grand Piano at its 75th homecoming anniversary. The music committee included Sue Brown, pianist; Jewell Ferrell, Kay White, Luther Wommack, L. J. Booker, and Herman Richerson, minister of music.



The WMU of Oakland Church, Walnut, dedicated a centennial quilt on the church's 75th anniversary. Kay Winter is WMU director and Valeria Weatherly is Baptist women's president.

## Oakland dedicates hallway, piano, quilt on 75th year

The 75th anniversary celebration at Oakland Church, Walnut, included three special dedications. A hallway was dedicated to the 44 charter members and former pastors whose pictures will adorn the walls. Elizabeth Reed and Mildred Norton continue this project.

The Woman's Missionary Union dedicated a WMU centennial quilt they had made, with the song, "Open Your Heart," and comments from their director, Kay Winter. The quilt

will be on permanent display in the church.

Also dedicated was an ebony Samick Baby Grand Piano, recently purchased by the church. Herman Richerson is the minister of music.

Other events included Sunday School, dinner on the grounds outside, a memorial service, and singing in the afternoon. James Melton is serving his eleventh year as pastor at Oakland.

## First, Amory, announces scholarship recipients

Jerry Massey, pastor of First Church, Amory, has announced recipients of scholarship funds from the Lawrence and Louise Palmer Memorial Scholarship Fund for the 1988-89 academic year.

The memorial scholarship fund was established in 1983 by Dick Palmer in memory of his parents, the late Lawrence and Louise Palmer. The present principal is \$56,000.00. The interest each year is awarded to members of First Church, Amory, who are academically preparing themselves for service in a church-related vocation. During the past five years, approximately \$23,000.00 has been made available to six recipients.

Two sizeable contributions to the fund were made this year by Eugene and Nadine Cowart, in memory of Merle Pennington Cowart and Charles Clements; and William, John, and Joe Franke, in memory of Marie Franke.

All of the scholarship recipients for the 1988-89 academic year have received awards in previous years.

The 1988 recipients are Scott Forbus, who is preparing to become a church youth director, recently graduated from Samford University, and will be taking courses at New Orleans Seminary; Jim Sanders, Jr., (formerly of Amory), of Fairhope, Alabama, senior at Samford University, preparing to serve as a director of youth; Regina Harlow, in her second year of academic preparation for service as a missionary, at Southwestern Seminary (Regina has already served a year in Ecuador as a missionary and is serving this summer in Bolivia); and David Kendrick, student at New Orleans Theological Seminary preparing for the ministry. (David pastored a church in Oklahoma prior to his graduation from OBU and at present is preaching in the New Orleans area).

Morgan City, (Leflore): Aug. 28-31; 11 a.m. and 7 p.m., Sunday; 7:30 p.m. nightly; Duane Jensen, evangelist; Sandy Land, music; Max Hollyman, interim pastor.

Diamondhead, Bay St. Louis: Aug. 28-Sept. 1; Frank Gunn, pastor, First, Biloxi, evangelist; Hubert Greer, Brookhaven, music evangelist, Sunday services, 10 a.m. and 6:30 p.m.; morning services, 10 a.m.; evening services, 7 p.m.; Paul B. Oglesbee, Jr., pastor.

Ellard (Calhoun): Aug. 28-Sept. 2; Sunday services, 10:30 a.m. and 6:30 p.m.; weekday services, 7 p.m.; Roy Jackson, pastor, preaching; Billy Bowie, minister of music, Meadowood, Amory, music.

Trinity (Rankin): Aug. 28-31; Sunday, 11 p.m. and 7 p.m.; Mon.-Wed., 7

## Homecomings

Bethel (Copiah): August 28; homecoming; Sunday School at 10 a.m.; preaching service at 11; Ace McVey, former pastor, guest speaker; covered dish luncheon; singing and fellowship in the afternoon; Glen Mullins, pastor.

Short Creek (Yazoo): Aug. 28; 11 a.m. sermon by R. B. McNeer, pastor; covered dish dinner, noon; new steeple has been erected on the church.



## Shiloh keeps its bargain

Members of the Shiloh Church, Marion Association, voted to build a new pastorium in 1972. When they made loan application, it was denied because they did not have enough land for collateral. They did not become discouraged; they trusted the Lord, and God did provide! Harlon and Nelouise Alford, members of Shiloh who owned land adjoining the church property, put their land up for the collateral.

Recently the pastorium was paid in full and the church members kept their part of the bargain, to return the property loaned to them by the Alford.

"This property loan concept is a good one. God doesn't always ask us to give, He sometimes wants us to make a loan to him," said one of the members. "This worked at Shiloh; it will work elsewhere." Doug Benedict is interim pastor.

## Revival dates

p.m.; evangelist, Jerry Doggett, pastor, Macedonia, Petal; Jim Lott, First, Pearl, music; David Manasco, pastor.

Corinth, Heidelberg: Aug. 28-Sept. 2; 7 p.m. nightly; different preacher each night; Cecil Hathorne, music; Johnny H. Breazeale, pastor.

New Haven, Terry: Aug. 26-28; revival, Aug. 26 and 27, 7 p.m. nightly; homecoming, Aug. 28, 11 a.m., dinner at church, special gospel music; Dexter Truesdell, speaker; Marshall Killcrease, pastor.

First, Flowood: Aug. 28-31; Howard Benton, evangelist; Richard Sparks, music evangelist; Sunday services,

Sunday School, 9:45 a.m., worship, 11 a.m., lunch at noon, 1:30 p.m. service, no evening service; weeknight services, 7:30 p.m.; G. R. Ricky Gray, pastor.

Crestview, Petal: Aug. 21-26; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 10 a.m. and 7:30 p.m.; John Merck, full-time evangelism, Easley, S. C., evangelist; Brad Griffin, minister of music and youth, Crestview, music; Raymond Parkin, pastor.

Beulah Memorial, Brownsville: Aug. 29-Sept. 2; services 7:30 p.m.; Estus Pirkle, pastor of Locust Grove, New Albany, since 1965, evangelist; Rob Pelkey, Bruce, music director; nursery provided.

## Indian Springs

(Continued from page 7)

true account of Christ's life; and whereas we believe this film blasphemes Jesus Christ; therefore be it resolved that we will denounce the release of this movie... we will encourage and request all local movie theaters not to show or advertise this movie...."

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|----|---|--|--|---|--|--|--|
| 5  | Joy of Music<br>Christopher<br>Closeup              | Sgt. Preston<br>Coco Kid                     | Adventures of<br>The Lone Ranger<br>26 Men   | Great Churches<br>of America (I)                        | Carrascollas<br>Vegetable<br>Soup            | Great Churches<br>of America (II)                        | The Bible<br>and Life<br>Sunday School<br>Lesson           |
| 6  | The Life<br>Westbrook<br>Hospital                   | Life<br>Today                                | Life<br>Today                                | Life<br>Today   | Life<br>Today                                | Life<br>Today  | David and<br>Goliath<br>Cartoon<br>of the Year             |
| 7  | First Love<br>Wendell Eatep<br>Chapman<br>Lover     | Prime<br>Timers<br>Sunshine<br>Factory       | Profiles<br>Sunshine<br>Factory              | Wood of<br>Life<br>Sunshine<br>Factory                  | Gloria<br>Sunshine<br>Factory                | Catch the<br>Spirit<br>Sunshine<br>Factory               | Sunshine<br>Factory<br>Sgt. Preston<br>of the Year         |
| 8  | ACTS Methodist<br>Hour                              | Sherry, the Bush<br>Laguna                   | Sherry, the Bush<br>Laguna                   | Sherry, the Bush<br>Laguna                              | Sherry, the Bush<br>Laguna                   | Sherry, the Bush<br>Laguna                               | Lone Ranger<br>Cartoon<br>Adventures of<br>The Lone Ranger |
| 9  | Come Alive<br>Nelson Price                          | One In The<br>Spirit<br>Sgt. Preston         | Catch the<br>Spirit<br>Sgt. Preston          | Truth Alive<br>Ron Herrod<br>Come Alive<br>Nelson Price | To Be<br>Announced<br>Carrascollas           | Christian Lifestyle<br>Great Churches<br>of America (II) | Popcorn<br>Theater   |
| 10 | Catch the<br>Spirit<br>P.C. Richmond                | Coco Kid                                     | What's<br>Happening<br>Today                 | What's<br>Happening<br>Today                            | What's<br>Happening<br>Today                 | What's<br>Happening<br>Today                             | 26 Men   |
| 11 | Great Churches<br>of America (I)                    | Life<br>Today                                | Life<br>Today                                | Life<br>Today   | Life<br>Today                                | Hollywood<br>Revue                                       | Jimmy Houston<br>Outdoors<br>Magazine                      |
| 12 | The Baptist<br>Hour                                 | Prime<br>Timers<br>Eggsore<br>Theater        | Profiles<br>Eggsore<br>Theater               | Wood of<br>Life<br>Eggsore<br>Theater                   | Gloria<br>Eggsore<br>Theater                 | "  | Pant<br>Groom<br>David<br>Wade                             |
| 1  | Sunday<br>Selection                                 | "  | "  | "   | "  | "  | The Bible<br>and Life<br>Sunday School<br>Lesson           |
| 2  | Profiles  | COPE   | COPE   | COPE  | COPE   | COPE   | David and<br>Goliath<br>Cartoon<br>of the Year             |
| 3  | Love Worth<br>Finding<br>Adrian<br>Rogers           | Psychiatry<br>and You<br>Sunshine<br>Factory | Psychiatry<br>and You<br>Sunshine<br>Factory | Psychiatry<br>and You<br>Sunshine<br>Factory            | Psychiatry<br>and You<br>Sunshine<br>Factory | Psychiatry<br>and You<br>Sunshine<br>Factory             | Sunshine<br>Factory<br>Sgt. Preston<br>of the Year         |
| 4  | "If Music<br>One in the<br>Spirit                   | Sherry, the Bush<br>Laguna                   | Sherry, the Bush<br>Laguna                   | Sherry, the Bush<br>Laguna                              | Sherry, the Bush<br>Laguna                   | Sherry, the Bush<br>Laguna                               | Lone Ranger<br>Cartoon<br>Adventures of<br>The Lone Ranger |
| 5  | Making Life Count<br>Arthur Calandrelli<br>The Life | Adventures of<br>The Lone Ranger<br>26 Men   | Great Churches<br>of America (I)             | Carrascollas<br>Vegetable<br>Soup                       | Great Churches<br>of America (II)            | Sgt. Preston<br>Coco Kid                                 | Popcorn<br>Theater   |
| 6  | Insight<br>ACTS Methodist<br>Hour                   | What's<br>Happening<br>Today                 | What's<br>Happening<br>Today                 | What's<br>Happening<br>Today                            | What's<br>Happening<br>Today                 | What's<br>Happening<br>Today                             | Country<br>Crossroads                                      |
| 7  | Life Together<br>Real T. Jones                      | Profiles                                     | Wood of<br>Life                              | Gloria  | Catch the<br>Spirit                          | Prime<br>Timers  | Sing Out<br>America  |
| 8  | The Baptist<br>Hour                                 | Joy Music<br>Truth Alive<br>Ron Herrod       | Catch the<br>Spirit<br>To Be<br>Announced    | For Those Times<br>Robert White                         | Invitation<br>"Life"                         | Strength for Life<br>Ken Hemphill                        | Great Churches<br>of America (II)                          |
| 9  | Richard<br>Jackson                                  | COPE   | COPE   | COPE  | COPE   | COPE   | In Concert   |
| 10 | To Be<br>Announced<br>Christopher<br>Closeup        | Eggsore<br>Theater                           | Eggsore<br>Theater                           | The Baptist<br>Hour                                     | Eggsore<br>Theater                           | Eggsore<br>Theater                                       | Rocky Jones<br>Gospel<br>Light Music                       |
| 11 | The Life<br>Sunday<br>Selection                     | Adventures of<br>The Lone Ranger             | Great Churches<br>of America (I)             | The Life<br>Carrascollas                                | Great Churches<br>of America (II)            | Light Music  | Popcorn<br>Theater   |
| 12 | "   | 26 Men                                       | What's<br>Happening                          | What's<br>Happening                                     | What's<br>Happening                          | Coco Kid   | 26 Men   |
| 1  | Profiles  | Life<br>Today                                | Life<br>Today                                | Life<br>Today   | Life<br>Today                                | Life<br>Today  | Hollywood<br>Revue   |
| 2  | ACTS Methodist<br>Hour                              | Profiles<br>COPE                             | Wood of<br>Life<br>COPE                      | Gloria<br>COPE  | Catch the<br>Spirit<br>COPE                  | Prime<br>Timers<br>COPE                                  | "  |
| 3  | Christopher<br>Closeup<br>Sunday<br>Selection       | Eggsore<br>Theater                           | Eggsore<br>Theater                           | Eggsore<br>Theater                                      | Eggsore<br>Theater                           | Eggsore<br>Theater                                       | "  |
| 4  | "   | "  | "  | "   | "  | "  | Sing Out<br>America  |

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# CHILDREN'S PAGE

## Pen Pal Club

Anyone, ages 6 through 12, who wishes to meet a Pen Pal through the Baptist Record may do that by sending name, address, age, and name of church. Names will be listed monthly on the Children's Page.

Dear Baptist Record:

Hi! My name is Amy Graham. I am 9 years old. I go to First Baptist Church of Florence. My address is 764 Richmond Drive, Florence, MS 39073. My hobbies are getting letters in the mail, swimming, making clubs in the woods, and playing with my animals.

Yours truly,  
Amy

Dear Baptist Record:

Please add me to your list of pen pals. My name is Rane Underwood. My address is 611 9th Ave., SE, Apt. C-6, Magee, Mississippi 39111. My hobbies are writing letters, swimming, skating, jump roping, going to the movies, and lying out in the sun. My church is Beulah Baptist Church.

Yours truly,  
Rane

I want to be a Pen Pal. My name is Crystal Bonner. My address is Rt. 1, Box 205-A, Newton, MS 39345. My age is 8. My church name is Midway Baptist Church. My hobbies are singing and coloring and drawing.

Your pal,  
Crystal

Dear Baptist Record:

I would like to meet some pen pals. My name is Belinda Thames. I am 11 years old. My hobbies are swimming, riding my 4-wheeler, talking on phone, listening to radio, and watching TV. My favorite foods are pizza, hamburgers, French fries, and pickles. My address is Rt. 2, Box 158, Mize, MS 39116.

Sincerely,  
Belinda Thames

Dear Baptist Record:

I want to be a pen pal. My name is Amy Sullivan. My route is Rt. 2, Box 318, Mize, MS 39116. My age is 9 and my church name is Mize, First Baptist Church. My hobbies are swimming and going places. Please write me soon.

Sincerely,  
Amy

I want to meet some pen pals through your pen pal club. My name is Brian Sullivan. Address: Rt. 1, Box 9, Mize, MS 39116. Age: 7. Church: Mize Baptist.

Dear Baptist Record:

I want to be a pen pal. My name is Jennifer Wallace. My address is Rt. 2, Box 249, Mize, MS 39116. My hobbies are cheerleading, going to church, swimming, riding the three-wheeler, and having fun. My age is 12.

Sincerely,  
Jennifer Wallace

## Grandmothers

A grandmother is a little girl who's had more time to grow up than anybody! One of her greatest assets is age — she's lived through three to six generations, and experience is a wise teacher. . . . A small boy knows he can bring his troubles to his grandmother and she'll understand. She never expects a boy to be perfect the way a mother sometimes does. A little girl knows no one can tell better stories, make prettier doll clothes, or serve sweeter cookies. Troubles fade in her arms. The world isn't nearly as frightening a place when she's there. . . . And she can always be counted on to take the underdog's part. Lucky indeed, is the child who can carry a good grandmother image into the long, hard years ahead. — Esther Winship Snyder



Catherine Carter, a recent graduate of the Jones Junior College Technical Child Care and Development Program, is shown working with some of the children in the college's day care center. Catherine is the daughter of Mr. and Mrs. Troy Carter, members of Laurel's First Church. She plans to pursue a career in child care and says she would like to work in a day care center.

## East Pleasant Grove to celebrate Williams' 50 years of preaching

By Albert Creel

T.E. Williams will be honored Sept. 4 at East Pleasant Grove Church, Quitman, for his 50 years of preaching the Gospel.



Williams  
Williams.

Sunday School will begin at 10 a.m. and worship at 11. After lunch at the church, there will be an afternoon of singing, preaching, and expression of love for "Bro. T."

Williams' first pastorate began in September of 1938 at Gooden Lake Church, Belzoni. He was ordained over the Christmas holidays in 1938 with M.O. Patterson, Bible professor at Mississippi College, leading. The next year, just before beginning studies at Southern Seminary, the church held a revival with Debb Stennis preaching; 65 were baptized.

During seminary, he was pastor of Bethel Church, Harrodsburg, Ky. He later served First Church, Irvin, Ky.; Third Ave. Church, Louisville, Ky.; several years of full time evangelism; First Church, Hallandale, Fla.; more

full time evangelism; Dade Heights Church, Miami, Fla.; and then after 33 years' absence, he returned to Mississippi.

He returned to Clarke County to attend his wife during a fatal illness and served as interim pastor of Trinity and Riverside Churches in Wayne County. He later became pastor of East Pleasant Grove Church, where he retains membership.

Williams' last pastorate was Center Grove Church, Lauderdale County, which built and dedicated, debt free, a pastorium. He retired in April of 1982.

Since retirement he has been busy in revivals, interim work, supply, mission and camp work.

Said Williams: "I humbly thank God for calling me to preach his glorious gospel — the greatest of all callings — and sustaining me these 50 years, still in good health and strong in body. I say with Paul, 'Woe is me if I preach not the gospel.' For all blessings and for all results, the praise and glory be his, now and forever."

Albert Creel is pastor of East Pleasant Grove Church.

## Mississippi Baptist activities

- |         |  |
|---------|--|
| Aug. 29 | Mississippi Baptist Convention Board Meeting; Baptist Building; 2 p.m. |
|         | Associational Officers Training; FBC, Brandon; 5:45-9:15 p.m. (PD)     |
| Aug. 30 | Associational Officers Training; FBC, Winona; 5:45-9:15 p.m. (PD)      |
| Sept. 1 | Associational Officers Training; FBC, Columbia; 5:45-9:15 p.m. (PD)    |

## Devotional

### A marathon — not a 100-yard dash

By Tommy Vinson  
Hebrews 12:1-3

"Run with patience!" That sounds like a contradiction of terms doesn't it? That is, until we realize the writer is speaking of a marathon, not a hundred-yard dash. This figure of speech was so pertinent to the Christians to whom the book of Hebrews was addressed. Some of them had signed up for the race, but seeing the tremendous length of the course, and the many hindrances on the track, they were tempted to withdraw. Perhaps they were expecting a short sprint, not a long distance run.

The church has far too many sprinters and not nearly enough long distance runners. Charles Swindoll reminds us that, "a flash in the pan is a popular description for someone who starts with a lot of noise and flurry, but soon fades and passes off the scene. Such hot shots are a dime a dozen. Quick to begin, great enthusiasm, lots of big ideas, loud talk, and heated emotion, but when the going gets tough they drop through the cracks. They lack endurance, the ability to tough it out over the long haul."

I'm afraid he may be right. Our denominational statistics reveal that many who started well have become quitters. Somehow we need to be reminded that when we entered the Christian life we didn't enter a playground, but a battlefield.

As a young preacher I remember hearing a veteran pastor say, "You can measure a man's character by what it takes to stop him." What does it take to make you pull out of the Christian race? Hurt feelings? Failure to have your way? Disappointment? Aren't you glad the Lord Jesus didn't allow himself to be side tracked from his march to the cross by such secondary issues?

Paul said, "they that run a race, run all" (I Cor. 9:24). If you've dropped out of the race, it's not too late to get back in. Get your eyes off the other participants in the race, and focus only on Jesus. Weymouth emphasizes this when he translates the verse, "looking away to Jesus." Look away from those whose failures have disappointed you. Look away from those whose victories frustrate you. Look only to Jesus.

Tommy Vinson is pastor, Colonial Hills, Southaven.

## Churches adopt expanded plan

The following churches have adopted the expanded annuity plan since those reported in the July 21 issue of the Baptist Record: Greene: Sand Hill; Hinds-

Madison: Griffith Memorial; Jackson: Southside; Jones: Plainway; Lee: Belden and Temple; Lincoln: Shady Grove; and Northwest: FBC Fairhaven.

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# None like Moses — a life that lasts

By Robert Earl Shirley  
Deuteronomy 34

The 34th chapter of the book of Deuteronomy presents the final days and passing of Moses in a tender and beautiful manner. His exclusion from the land toward which he had left his people for 40 years was a form of punishment, but it was also filled with the love and mercy of God. In spite of his failures, he could look back on a life that had been both blessed and a blessing to others. Although he was now 120 years old, his eyes were not dim and his normal force was not abated. God had used him to change the history of the world in spite of his shortcomings.



Shirley

It was at Kadesh in the desert of Zin that Israel had encountered a shortage of water and had placed the blame for their predicament on Moses and Aaron. In response to his prayer, God had commanded Moses to speak to a rock with the promise that it would bring forth water.

## UNIFORM

Either in a moment of doubt or exasperation, he struck the rock twice rather than speaking to it as Jehovah had commanded. It was this momentary lack of faith or of disobedience that was to bring the great leader to the place that we find him in our lesson today.

Having blessed his people, Moses ascended Mount Nebo as God had commanded him, and there God showed him the land of promise in its entirety. He was not to return from the mountain for thereupon, having completed 40 years of dedicated service, he died and was buried by God. That this was not done by the hands of men is indicated by the phrase, "No man knoweth where his grave is to this day."

Our first reaction is one of sorrow that God's chosen leader who had accomplished so much was not able to see his mission carried to its completion. A further consideration of his life, though, offers both hope and encouragement to those who feel discouraged. He had overcome seemingly impossible opposition in bringing his

people out of their Egyptian slavery, he had organized and led a great horde of individuals who were totally unprepared and ill-equipped for wilderness life, and he had brought them to the very borders of the place that God had commanded. Through all of this, he had so lived and so taught that the congregation was made to see and know that it was possible only because of the presence and power of God. His failures serve to remind us that this was no supernatural person but a normal human being chosen by God for a specific task. God never requires success of any person, only his best.

For 30 days, the Israelites mourned for Moses in the plains of Moab, but even weeping and heartbreak should be and must be overcome. Generations come and go, but God's work continues. Joshua, the son of Nun, was the obvious choice to assume the place of leadership that Moses had so ably held. Not only was he full of the spirit of wisdom, but he had been commissioned by Moses for the task. Consequently, Israel accepted him and obeyed him.

He was not an equal to his former leader, for we are told, "For there has not risen since in

Israel a prophet like Moses." No other person had known God face to face as he had known him, and the great deeds that he had done both in Egypt and in the wilderness were unsurpassed. Above all else, he was the founder and mediator of the old covenant, one that would remain in effect until the coming of the founder of the new covenant, Jesus Christ.

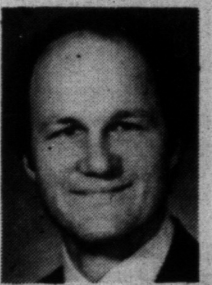
However, one should not belittle the contribution of Joshua as the continuer of the work of Moses. Under his wise and God-guided leadership, he was to lead the people across the Jordan, overcome the opposition of walled and fortified cities, and possess the land. Like his predecessor, he accepted the job for which God had chosen him, looked to him for guidance, and accomplished his purpose. That is all that our Lord requires. Not only God-called ministers of the Gospel, but Sunday School teachers, Christian parents, professional people, and common laborers can step out in faith courageously as they seek to find and do God's will for their life, knowing that God will fulfill his promise to be with them every step of the way.

Robert Shirley is pastor emeritus, Parkway, Tupelo.

# God alone is worthy of true worship

By Steve Odom  
Nehemiah 12:27, 43-47

Much had happened in Jerusalem since the beginning of the return of the exiles under Cyrus, king of Persia. Much needed to happen, for in the fifty years of exile in Babylonia, Jerusalem had been reduced to ruin religiously, socially, economically, and structurally. The last five weeks' lessons from Ezra and Nehemiah have focused on the themes of restoration and renewal. According to Clyde Francisco, what happened in Jerusalem under the leadership of Ezra and Nehemiah was nothing short of a great revival. The law was restored to its proper place in the lives of people, the Feast of Tabernacles was reinstituted, the covenant was renewed, provision was made for the Levites and for the defense of Jerusalem, the rebuilt city wall was dedicated, and the people determined to separate themselves from foreign influences.



Odom

Our text from Nehemiah 12 concerns a

## LIFE AND WORK

renewal of worship associated with the dedication of the wall of Jerusalem (12:27). Once again, as in the days of David and Asaph (12:46), worship became a time for the people to renew their faith, to celebrate God's goodness and commit themselves to God's service.

Careful preparation was made to make worship a time of celebrating God's goodness toward his people. Musicians were brought in to the city from outlying areas (12:26), sacrifices were offered (12:43), temple treasures were appointed to gather the tithes and offerings given by the people (12:26, 43-44). Another part of their worship renewal was adequate provision for their worship leaders. From all appearances, virtually everyone participated in this act of worship (12:47)!

The people of Jerusalem have issued a clarion call to all subsequent generations of God's people. It is a call to rethink the nature and purpose of our worship. Bruce Leafblad, associate professor of church music and worship at Southwestern Seminary in Fort Worth,

Texas, recently said that many Southern Baptists' definitions of worship come from tradition rather than serious Bible study, which has resulted in an ignorance of the true nature of worship. "Worship," said Leafblad, "is about the priority of God in our values, affections and commitments." Our worship has mistakenly become a horizontal conversation about God, rather than a vertical conversation with God. Could it be that worship directed anywhere but to God is idolatry?

In his book, *The Christian Worshipping*, Vernon Stanfield has offered us some characteristics of Christian worship that may help us understand the true nature of worship. The central characteristic of worship is that it is centered in God. Though worship facilities, worship forms, and worship leaders are certainly important, they are all means to the end of worship. If they ever become the focus of our worship, we have strayed from the only object worthy of our supreme allegiance, the person of God as we know him in Jesus Christ.

A second characteristic of worship is that it is both personal and corporate. Worship is an intimate encounter between God and an in-

dividual. God is not a foggy, impersonal something somewhere out there. He is personal and, in the spiritual miracle of worship, seeks to meet us personally. Worship is also corporate in nature, that is, experienced in a group. Each individual believer is a part of the larger body of Christ, the Church. A sense of relatedness to God comes as we share the worship experience with fellow worshipers. Personal worship and corporate worship are not contradictory; they are complementary.

A final characteristic of worship is that it is related to life. Worship leads to a way of living that is pleasing to God. In other words, worship has a moral and ethical character to it. Old Testament prophets like Amos, and Jesus himself, rejected worship which is divorced from life. Worship at its best is related to what we say, how we live, what we think.

The experience of the Jerusalem worshipers under the leadership of Nehemiah was centered in God; it was both personal and corporate; it made a difference in their living. What will be the nature of our next worship experience?

Steve Odom is pastor, University Church, Hattiesburg.

# Parables of judgment

By Frank H. Thomas Jr.  
Matthew 25:1-46

This chapter contains three parables of the judgment. As such they are intended to give a picture of the judgment but not to give a comprehensive account of all which the judgment will include. The first of these parables is the one about the wise and the foolish virgins.



Thomas

The bridegroom delayed in coming so that the maidens fell asleep in their waiting. In the middle of the night as they slept, a cry went up that the bridegroom had come and all the maidens were to come out to meet with him. As part of their preparation, they prepared their lamps which they had brought with them.

When the foolish maidens went away to purchase their oil, the bridegroom arrived and the wise, prepared maidens entered with him into the wedding feast and the door was shut behind them. Later when the foolish maidens returned with the lamps and oil, they asked for admittance but were refused because the door had already been shut.

The main point of this parable seems to be

that judgment is an event and a relationship for which Christian believers need to be prepared. Many of us like the foolish maidens put off that preparation, thinking that we can do it when the time draws nigh. Why not be ready so that when judgment comes for each of us we will be ready for the banquet feast of our Lord and can go into that feast with him?

The second of the parables is the parable of the talents. A man went on a journey and left his wealth in the possession of his servants.

The first two doubled their talents in business. The one who had received one talent went out and dug a hole in the ground and buried his master's money. When the man came back, he received from the first servant the five talents plus five. From the servant who had received two talents, he received the two plus two talents more. He praised those servants highly for their successful work. The man received his one talent with no interest and was angry. The servant had not managed well what he had been given or prepared his very best to give to the master when he returned.

Somehow the judgment of God is like this. You and I will be required to give an accounting of the stewardship of ourselves and our abilities. We will not be judged in comparison with others, but we will be judged on the basis of what we have been given and how well we

have used it. Stewardship of ability, possessions, and opportunity is very important in the kingdom of God. Those who do not practice stewardship risk drawing the judgment of God upon them because they have failed to be good managers of what God has given. Those who have been given much will have much required from them.

The final parable is sometimes called the parable of the Great Judgment or the Great Assize. The setting is the glory of the Son of Man, and the nations of the world are gathered together before him. No particular eschatological viewpoint is intended here, and none will be emphasized.

He will separate the people into two groups. Those on the right hand will be invited into the kingdom and will be offered an inheritance. The explanation given is that Jesus was hungry and they gave him to eat; he was thirsty and they gave him to drink; he was a stranger and they took him in; he was naked and they clothed him; he was sick and they visited him; and he was in prison and they came to him. Those who are gathered together on the right side ask where these things happened. The king answered simply that inasmuch as they had done these good and kind deeds to one of the least of these brothers, they had done it unto him.

Who were the least of these? These were the little people on the earth — the hungry, thirsty, naked, poor, despised and rejected, and the sick. They had no one to care for them, but the followers of the Lord were expected to reach out and minister to them. Even as they were ministering to the least of these, they were ministering to the Lord himself. A truth of the parable is that Christ identifies with the least of these brethren.

Those on the other side will be cursed and thrown into everlasting fire because they had not ministered to Jesus.

We should live each day and relate to people whom we see as though we were relating and ministering to our Lord himself. He identifies with the little people of this world, and we need to understand that judgment in some way is going to take seriously whether or not we have been sensitive to the needs of people and actively sought to meet them. So these three points about the judgment are contained in this passage: It is coming and we must be prepared for it. We will be required to give an accounting of the stewardship of what we have been given; and we will be required to give an accounting of how well we have met the needs of those with whom we have come in contact.

Frank Thomas is pastor, Alta Woods, Jackson.

## BIBLE BOOK



# capsules

## Tigrinyans reached

CHICAGO (EP) — A Southern Baptist home missionary established a congregation among the denomination's newest language group in 1987, pushing to 88 the number of language groups to which it ministers.

Lindsay Cobb, catalytic missionary in Chicago, began the ministry among Tigrinyans, a language group that immigrated from the Eritrea area of northern Ethiopia.

The new church-type mission meets in facilities provided by Uptown Baptist Church in inner-city Chicago. A home Bible study also meets in nearby Wheaton.

## Women of BWA announce world day of prayer

McLEAN, VA. — The 1988 Baptist Women's Day of Prayer will be on November 7. An offering will be taken at this time to be used in Baptist work throughout the world. More than 160 translators are working to make the program available in more than 100 languages and dialects.

The Women of the South West Pacific are preparing this year's Day of Prayer, whose theme is "Perfected in Unity." It is based on Jesus' intercessory prayer in John 17. Edna Lee de Gutierrez, President of Baptist Women, in her introductory message reminds women, "as we gather on our World Day of Prayer with Jesus' will for his disciples upon our hearts, may we pray to be made perfect within him."

To request materials (programs, posters, clip art) contact: Women's Department of the Baptist World Alliance, 6733 Curran Street, McLean Virginia, 22101-1304, USA.

## Shakers dwindle

CANTERBURY, N.H. (EP) — Shaker Eldress Gertrude Soule died in her sleep June 11. She was 93. Soule was one of the last members of the Shakers, a 200-year-old Christian denomination devoted to peace and communal living. Her death leaves just two elderly women at Canterbury, a community that was once home to 400.

The Shaker community once numbered more than 6,000 members but now has fewer than a dozen. Shakers practice celibacy, and maintained their numbers through converts and orphans; Soule was taken in as an orphan.

The Shakers originated in the 1770s in England, as the Shaking Quakers led by "Mother" Ann Lee. Lee moved to New York in 1774 with eight followers. The church is officially

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## Live in the "City of L

MALIBU, Calif. (EP) — Would you like to tal?

Maharishi Mahesh Yogi would like. The Maharishi, founder of transcendental inspiration for the Maharishi Heaven on E. tion. Representatives of the company are trying to interest investors in their plan, which life, smarter children, and a community



# capsules

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The Shakers originated in the 1770s in England, as the Shaking Quakers led by "Mother" Ann Lee. Lee moved to New York in 1774 with eight followers. The church is officially

named the United Society of the Believers in Christ's Second Coming, but is known more commonly as Shakers, a nickname stemmed from emotional trembling common during their religious services.

Soule was buried in a community cemetery with a single granite stone marked "Shakers;" the residents of the commune share a gravestone in death as they shared possessions in life.

## Falwell school plans drug testing

LYNCHBURG, Va. (EP) — Jerry Falwell's Liberty University has put forth a plan to begin random drug testing beginning this fall. The plan breaks new ground; no other U.S. college is known to conduct such tests.

Under the plan, all students will sign a waiver agreeing to submit to drug tests. Students who refuse to sign the waiver or take the test will be expelled.

## 80 prisoners baptized in Bangkok

BANGKOK, Thailand (EP) — Eighty prisoners at Bangkok Maximum Security Prison were baptized in a deep canal on the prison grounds, a result of work by a team from two Baptist congregations in the area. Converts who were baptized were from Thai, Chinese, and Burmese backgrounds. They attend weekly Bible groups in their cells and monthly worship services. The work in the prison began in 1971 and now includes an outreach to another prison, Lard Yao prison.

## China newspaper praises schools

BEIJING — Missionary schools made positive contributions to modern Chinese education, according to Guangming Daily, the national newspaper for intellectuals in China. The article reminded readers that schools begun by Christian missionaries introduced the Western grade system, classroom setting and the use of experiments in teaching, as well as modern medical and agricultural education. The schools made a positive impact on China even though they were started to "serve foreign interests," the writer said.

Economists report that a college education adds many thousands of dollars to a man's life income, which he then spends sending his son to college. — The Jackson (Ala.) South Alabamian

## Live in the "City of Immortals"?

MALIBU, Calif. (EP) — Would you like to live in the "City of Immortals?" Maharishi Mahesh Yogi would like you to.

The Maharishi, founder of transcendental meditation (TM), was the inspiration for the Maharishi Heaven on Earth Development Corporation. Representatives of the company are traveling around the nation trying to interest investors in their plan, which they say promises a longer life, smarter children, and a community free of crime and anxiety.



## Powerline for teens

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

## Don't talk about love — practice it!

### QUESTION:

I'm a normal type girl who wants to be as popular as the next one. Problem is, the popular group at my high school has the reputation of being snobbish to those who

aren't "in," which I happen to be at the moment. Another of my friends has accused me of acting "stuck up" like the rest of the group, and I don't like to think of myself being that way.

### ANSWERS:

Why not hang around with the popular group and help them NOT to be snobs? If they are clannish, as seems to be indicated, it's because young people are often quite cruel. They are forth-right and honest, and this is often cruel.

If you get a bunch of young adults together who think they are popular, then they are going to grow in conceit. Of course, this is ridiculous, because which of us really has anything to get conceited about anyway?

This generation is always talking about LOVE. Well, this is a good time for you to practice some of it. See what you can do in the popular group to help some of the up tilted noses turn down. I predict that those in the "other" group will turn out to have better lives, better jobs, and better marriages than the snobs.

There is something about snobbery that keeps a person from working hard at life. Snobs seem more likely to get into trouble, and less likely to develop the moral fiber for which the other group is more likely to strive.

Now, you have the facts, it's up to you to decide which group you want to be a part of. I hope you pick the popular group, and that you'll be part of the cure instead of the disease.

## Staff changes

Lynn P. Weems recently resigned as minister of music at Grandview Church, Pearl, where she had served for 15 years.

Robert Wilkins is serving the Twin Lakes Church, Northwest Association, as minister of music and youth. He had previously served thus at Strayhorn Church.

Mike Ross is the new minister of youth at First Church, Olive Branch. He moved there from First Church, Tupelo.

Gary Rayburn, pastor of Bethel Church, Mississippi Association, for the past year, has resigned.

Gallman pastor, Michael Street, has resigned and has accepted the pastorate at Moselle Church.

Wayne Hatcher has resigned as pastor of Scooba Church to be assistant professor in the counselor education program at Campbell University, a Southern Baptist school at Buies Creek, N.C. He is a former BSU director at East Mississippi Community College.

Wayne Cobb, pastor of New Faith Church, Pontotoc County, has resigned and will move to the pastorate of Mount Moriah Church, Calhoun County.

Danny Watkins resigned as pastor of Shady Grove Church, Hazlehurst, after seven years of service. He will move with his family to Baton Rouge to complete a year residency in Clinical Pastoral Education at the Our Lady of the Lake Regional Medical Center.

First Church, Okolona, has called Craig Richhart as minister of education and youth. Craig is a graduate of Louisiana State University and New Orleans Seminary.

Eric Kachur has been recently called as minister of music and youth assistant at West End Church, West Point. He is currently a senior at Blue Mountain College and is majoring in church related vocations. Terry Partin is pastor.

Randal Walker resigned as pastor of Carson Church, Carson, Jefferson Davis Association, to accept the pastorate of New Prospect Church, Brookhaven, Lincoln Association.

## Missionary news

John and Jean Jacobs, missionaries to Trinidad who retired April 1, 1988, have a new address. It is 103 Miller Circle, Booneville, MS 38829. They report that they are home owners for the first time in their 40 years (in October) of married life. They have bought and John is renovating a house across the street from Jean's family home.

Jon Casimir, journeyman to Uganda, has completed his two-year term of service as a student worker in Kampala, and returned to the States (address: Rt. 1, Box 110C, Prague, Okla. 74864). He was born in Meridian, Miss.

Jana Hemphill, journeyman to Liberia, has completed her two-year term of service as a secondary business teacher in Monrovia and returned to the States (address: Rt. 4, Box 50-D, Louisville, Miss. 39339), her hometown.

Roy and Marcia McKay, missionaries to the Philippines, have arrived in the States for furlough (address: 2030 Hyman Pl., New Orleans, La. 70114). A Texan, he was born in Levelland. She is the former Marcia Parrish of Starkville.

Doyle and Martha Robertson, missionaries to Peru, have arrived in the States for furlough (address: 601 S. Hughes, Little Rock, Ark. 72205). He was born in Manila, Ark. The former Martha Mathis, she was born in Hattiesburg.

Charles and Sheryl Ray, missionaries to Korea, report a change of address (201-5 O Jung Dong, Taejon 300, Korea). He was born in New Orleans, La., and considers Greenwood, Miss., his hometown. She is the former Sheryl Smith of Jackson.

Glenn and Cindy Graves, missionaries to the Dominican Republic, have arrived at language school (address: Apartado 100-2350, San Francisco de Dos Rios, San Jose, Costa Rica). He was born in Clarksdale, and she is the former Cindy Boyd, born in Richmond, Va.

Felix and Dene Greer, missionaries to Liberia, have arrived in the States for furlough (address: 137 Melrose Dr., Jackson, Miss. 39211). He was born in New Orleans, La., and also lived in Baton Rouge, Vicksburg, Clinton, and Jackson. She is the former Dene Brummett of Jackson.

Baptist Record

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August 25, 1988



# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 1, 1988

Published Since 1877

## BSSB sets giant printing order

NASHVILLE (BP) — In what may be the largest religious printing order ever, the Holman division of the Southern Baptist Sunday School Board recently contracted for the printing of up to 15 million New Testaments.

The New Testaments will be part of Here's Hope — Jesus Cares for You, the denomination's 1989-90 nationwide witnessing effort that will include mass Scripture distribution and simultaneous revivals.

Lloyd Elder, president of the Sunday School Board, said the giant publishing effort is based on a concern for witnessing and sharing the gospel as widely as possible.

The printing of the New Testaments will be done by the United Methodist Publishing House, which also is located in Nashville. Officials confirmed that the order is the largest project they have ever undertaken.

Officials at the United Methodist Publishing House estimated the materials required for such a printing

project would include 12,000 miles of paper for the text alone. That is the equivalent of a piece of paper 31 inches wide, two round trips between Miami, Fla., and San Francisco, Calif.

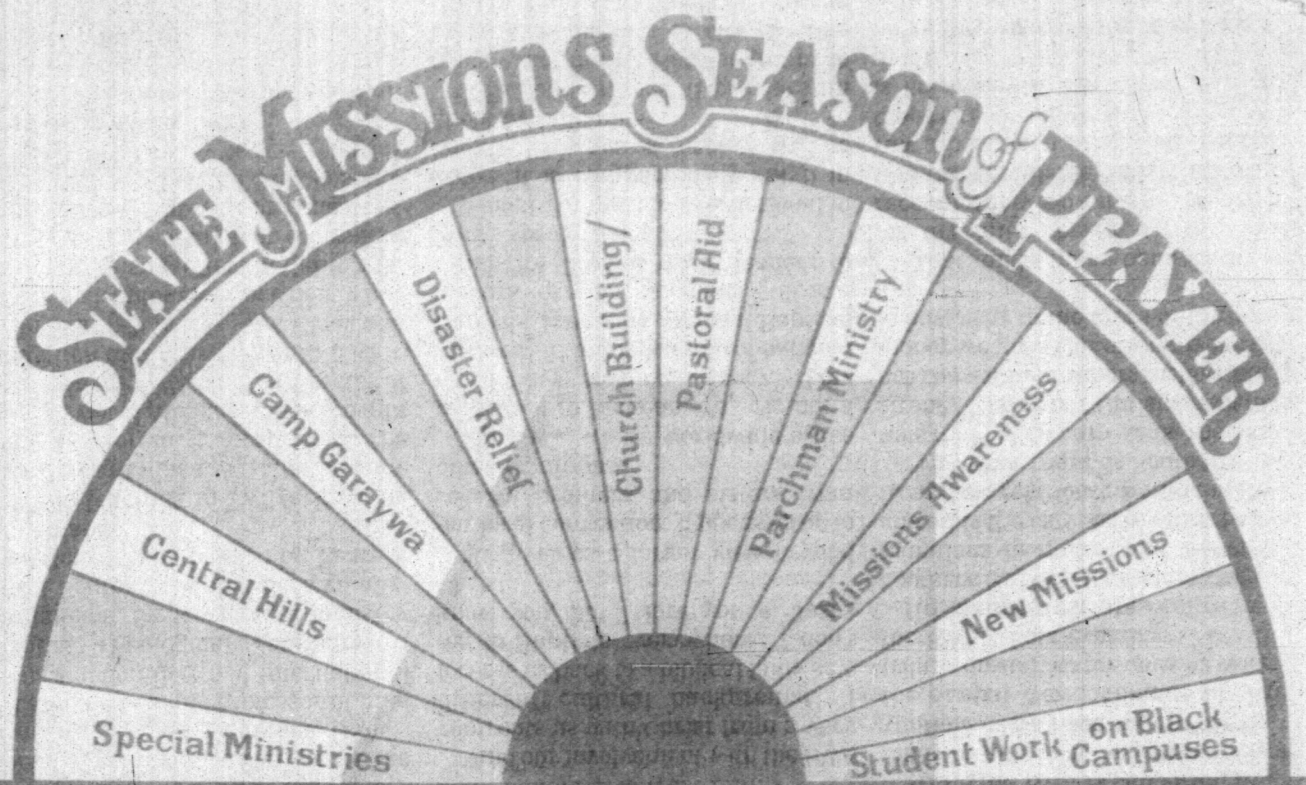
It will require 96 rail boxcars to carry the 7,350,000 pounds of text paper in addition to six truckloads of paper for the cover.

To print the New Testaments, one printing press would have to run for 6,000 hours. That is 250 days, or almost 36 weeks at 24 hours per day.

The first copies of the Here's Hope testaments will be available in the fall of 1988 for use in Las Vegas, Nev., in witness training sessions as preparation for the annual Southern Baptist Convention there in 1989.

The New Testaments will be printed in English in the King James and New International Versions and in Spanish in the Rena Valera Revisa, 1960 text.

In cooperation with the American Bible Society, New Testaments also will be made available in quantities of 50,000 each in Korean, French/Haitian, Chinese, and Polish.



### MISSISSIPPI...

### HORIZON OF

### OPPORTUNITY

### SEPTEMBER 1988

STATE GOAL \$550,000

## "Baptists around the world need each other"

By Lynn P. Clayton

MCLEAN, Va. (BP) — A world clock on Denton Lotz's office wall charts the sun's rising and setting around the world. A clock with less grandeur would not suffice to represent the parish of the general secretary-treasurer of the Baptist World Alliance.

Baptist World Alliance, the most widespread non-Catholic group in the world, relates to 137 Baptist conventions in 144 countries, and Lotz's background is suited to relate to such a cosmopolitan membership. He was elected to his post by the BWA General Council July 13.

His experience also has taught him that Baptists around the world need each other, and each Baptist group has something important to share with the others, regardless of numerical strength and financial standing.

Lotz, who married a Mississippian, grew up in the Flushing area of New York City, the son of a lay Baptist preacher whose family were the first generation immigrants from Germany. His mother's family were first generation immigrants from Italy.

"Dad was a dedicated Baptist lay preacher — a street preacher — in the Bronx for 30 years who always wanted to be a missionary," Lotz recalls. "To

be a Baptist in the setting of the Bronx meant something. It meant to know you were born again and different."

His academic training and early experiences reflect the international setting of his home and his father's love for books and study.

Lotz went to the University of North Carolina, where he was the president of the Baptist Student Union, expecting eventually to become a missionary to Japan. He applied to Harvard for post-graduate studies, received a scholarship and earned a Bachelor of Sacred Theology. From Harvard, he went to Germany, where he studied under Bishop Stephen Neal and Hermet Tilliche and received his doctorate in missiology in 1970 at Hamburg University.

He also managed to meet a student at Southern Baptist Theological Seminary in Louisville, Ky., Janice Robinson, who had served a term as one of the first Southern Baptist foreign missionary journeymen to Nigeria in 1965. Romance bloomed, and they were married. The union has produced three children: John Paul, 17, who was born in Geneva, Switzerland; Alena, 15, who was born in Vienna, Austria; and Carsten, 11, who was born in Kilchberg, Switzerland.

Mrs. Lotz is from Ellisville, Miss. While studying in Europe, Lotz became involved in student evangelism.

He then became the fraternal representative to central and eastern Socialist countries in Europe for the American Baptist Churches, USA.

Later, he became professor of missions and homiletics at International Baptist Theological Seminary in Ruschlikon, Switzerland, a ministry of the Southern Baptist Foreign Mission Board, then headed by Penrose St. Amant.

While teaching in Switzerland, he met Gerhard Claas who later became general secretary-treasurer of the Baptist World Alliance. Claas brought Lotz onto the BWA staff as director of education and evangelism in 1980.

On March 21 of this year, Claas was killed in an automobile accident while on a fund raising effort in California. Lotz then was called upon to assume reins of the world-wide organization.

Lotz will serve in the BWA post until 1990, when he may be re-elected for another five-year term.

Lotz believes the BWA is important to all Baptist groups, including Southern Baptists who provide the largest share of

because as Baptists we know that we belong together as the body of Christ; there is something that unites us, and that is faith in Christ," he says. "We have made a conscious decision as adult believers to trust him.

"And our involvement with the BWA confronts us with Christ from a very different cultural background. It focuses us back to a biblical faith, saying to Baptists everywhere, 'I don't know you, but I love you in Jesus Christ.'"

"It gives us a larger view beyond our local convention. It opens us up to receive brothers and sisters from other traditions."

The BWA, whose worldwide office is located in McLean, Va., "is not a missionary sending agency," Lotz stresses. "It is a fellowship of national Baptists. It enables national Baptists to work together as equals — it is a forum for Baptist world leaders to think, speak, listen."

While BWA work is international in scope, it is comparatively small in budget. This year's receipts will be about \$1 million.

Still, Lotz stresses, it provides an avenue for smaller Baptist groups to make contributions to others: "The

for the Bangladesh Baptists' widow's mite to help Baptists in Liberia. It allows Brazilian Baptists to contribute to drilling a well to provide drinking water in India."

While the BWA is supported financially by gifts by national Baptist conventions, "We have many friends of the Baptist World Alliance who contribute directly to the ongoing work of the BWA," Lotz explains.

He expresses appreciation to Southern Baptists for their strong contributions in money and leadership and adds they still have much to gain from their relationship with the BWA.

"The BWA reminds Southern Baptists that 'when I am weak, then I am strong,'" he says. "Our strength does not consist in numbers or how much money we give. Our strength consists in how near to the cross of Christ we are."

"That might mean being in prison for my faith; being a pastor and receiving only \$30 a month; having no literature available; or having to borrow a book or a Bible that has been typed or copied by hand because there is no money to buy them. It might mean not being able to go to the university, or meeting in a building with no air conditioning or no building at all."

SOUTHERN BAPTIST HISTORICAL  
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# Editorials . . . by Don McGregor

## State missions needs

If we're not careful, the State Missions Offering will receive little attention, and missions needs in Mississippi as great as those anywhere in the world will go unmet.

How many Mississippi Baptists know that the State Missions Offering was named for Margaret Lackey? The name is used with frequency in relationship to the State Mission Offering, but still it is not a name that has a great deal of recognition. September 11 to 14 is the State Missions Season of Prayer and the time for the Margaret Lackey Offering for State Missions.

Mississippi Baptists need to become acquainted with the Margaret Lackey Offering and the missions endeavors that it supports. Margaret Lackey was the first executive secretary of the Woman's Missionary Union in Mississippi, and the offering is an effort to meet missions needs in the state.

Camp Garaywa is the Woman's Missionary Union assembly grounds in the state. Any number of conferences are carried on at Camp Garaywa during the year, including programs at-

tended by some 2,000 girls. Many of them make professions of faith during their visits to Garaywa.

Another item in the Margaret Lackey budget is for new missions. This allocation will help to purchase property that lies in the path of population growth so that the property might be obtained before it becomes too expensive.

Central Hills Baptist Retreat is the Mississippi Baptist Royal Ambassador camp. It is operated by the state Brotherhood Department aided by funds from the Margaret Lackey Offering. Here, again, there are many young men whose lives are impacted during their stay at Central Hills.

Disaster relief receives Margaret Lackey funds, which enable a large tractor-trailer rig, equipped to function during emergencies, to go anywhere it is needed to help alleviate suffering following disasters.

Margaret Lackey funds directed to church building/pastoral aid are used in two ways. When a church building is damaged or destroyed by fire or storm, there is help available.

Or when a pastor needs a salary supplement in order to be full-time and make a greater impact on the field, there is a possibility of Margaret Lackey funds being available.

There is an allocation for a ministry at Parchman which allows work with staff people and employees and their families who work at the state penitentiary.

There are also allocations for work on black college campuses, for work with National Baptists, and for work with Indians.

We need to become acquainted with Margaret Lackey. Allocations from the offerings met a broad spectrum of state missions needs.

The goal this year is \$550,000.

More important than the offering, however, is the season of prayer. Without direction, which comes from prayer, the offering would be useless. And without the offering, which also comes from prayer, there would be no need for direction.

Pray and give.

The theme this year is "Mississippi, Horizon of Opportunity."

AS THE SUN RISES ON EACH NEW DAY



## Baptist beliefs . . .

## A play on words

By Herschel H. Hobbs

"Which in time past was to thee unprofitable, but not profitable to thee and to me" (Philemon 11).

Paul now begins his persuasion as to why Philemon should take Onesimus back without punishment. He reminds him of the difference in his slave since he became a Christian.

Pagan slaves often were lazy and rebellious. Even if they were not lazy by nature, they shirked their work as a form of protest. Many pagan slave-owners were led to Christ by noting the change for the better in slaves once they became Christians.

Apparently Onesimus had been such a slave. So Paul reminds Philemon that as such he was "unprofitable" to him. Certainly this was true once he ran away, depriving his owner of his work.

However, when Paul led him to Christ he underwent a change. He became "profitable" to both Paul and Philemon. He was profitable to Paul in that he served him while in Rome.

During the 1987 tax season, I was able to work longer hours than ever! I did not have to miss any time off from work during this tax season, except in January, for the first time in several years. God began to bless in so many ways that I forgot the fact I could not walk. This just was not important.

April 24, 1987, I returned to my doctor in Atlanta, Ga. for my regular check up. After taking x-rays, he was amazed that something was going on. He said, "You could not be having this

And he would be a better slave to Philemon once he returned to Colossae.

Unprofitable . . . profitable" is a play on words in Greek as well as in English. Both words are formed on the word *chrestos*. "Unprofitable" renders *achreston*; the "a" of alpha prefixed to the word gave it the negative sense. "Profitable" translates *euchreston*, *eu* having the sense of good or well. So it is *achreston* . . . *euchreston*. These words may also read "useless . . . useful."

A little Scottish housemaid was saved in a revival meeting. When a cynic asked how she knew she was saved, she said, "Well, I don't sweep the dirt under the rug anymore." Christians should demonstrate the difference Christ makes.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

type results from the EBI machine. What is going on?" I remembered the day back in January. Could God have healed my hips also? Due to the fact he had warned me so of the danger, I had not tried to walk. I shared what God had done for me with the pain and also the depression. Could God have also healed my hips? My doctor said: "Your hips are 90 percent healed. PRAISE GOD — GET UP AND WALK." I rolled into the doctor's office; but, praise God, I walked out.

(Continued on page 4)

## Guest opinion . . .

## God is still on the throne

By Fay Mowdy

In June of 1985, I was pronounced as having an incurable bone disease in both hips, which had caused a deterioration of the hip bones. The sockets in both of my hips were almost completely collapsed. Due to my age and also other various problems, surgery with plastic hip replacement was not the answer.

I was forced to resort to a wheel chair. Being a very active person, this was not at all easy to accept. Tears began to roll! Why, God? What have I done so badly that God is punishing me? This type of questions began to find its way into my mind. All the time, my knowing that I was a BORN AGAIN BELIEVER AND KNOWING BEYOND A SHADOW OF A DOUBT that God was in control, I began to accept the fact that I was confined to a wheel chair and started thanking God for a wheel chair.

As time went on, after one surgery attempting to relieve some of the pain, I came to the place that I knew that God was still in control of my life and that if He saw fit for me to be in a wheel chair for the rest of my life, I would just attempt to say with Paul, "In whatever condition I found myself, to be content."

My being a self-employed tax accountant did help. I was able to work the hours that I could and rest when I just could not take the pain anymore.

My clients were all very understanding and also my two secretaries. Words could never express my gratitude for the many extra steps they took to help me.

Pulling for straws to attempt to correct any part of this problem, I was told of a doctor in Atlanta, Ga., who might be able to help me with this problem. I went to Atlanta and was fitted with the EBI machine. This is a type of electric bone healing device. What could it hurt to try? What did I have to lose? After using the machine for three months, I was told by the doctor that the machine did not seem to be working; therefore, I would probably be in the wheel chair for the rest of my life. My being only 44 years of age, this seemed like a long time. I had to again give the problem completely to God. I could not even handle the pain, much less the idea that I might not walk again.

On the return trip from Atlanta, Ga., in January 1987, I was taken sick! Something new! By now the tears were rolling again! What else can happen; but thank God, due to the prayers of my church and my friends, I still knew that God was in control.

January 1987 was a crucial time for me to be in the hospital. I could not understand what was going on in my life. At last I was able to return home and I thought that I had to get to

work; but I just could not work, I could not think. When I really allowed myself to get to the end of my rope, I asked God what would he have me do. Was he trying to tell me something? If so, I was ready to listen. "BE STILL AND KNOW THAT I AM GOD" seemed to be the message he had for me.

One of the glories of God that I have learned is that God works on his time schedule, not ours. While sitting behind my desk with my head bowed down, with the tears rolling, I knew that God was still in control. I knew that something was about to happen. The thought even came to me that I might be dying, but I also knew that I was prepared to die. "BE STILL AND KNOW THAT I AM GOD" kept running through my mind. After a few minutes, I realized that the tears were gone. I realized for sure that something was going on in my life, but I did not have any idea that God was HEALING ME! After about an hour, I was able to raise my head; and I realized that for the first time in approximately two years, I felt good! THIS WAS SHOUTING TIME! My secretaries thought that I had taken some type of medicine! I was able to smile for the first time in almost two years. The pain was gone! I was happy! The fact that I was still in a wheel chair was not important at all.

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Send news, communications, and address changes to  
The Editor, Baptist Record  
P. O. Box 530, Jackson, MS 39205